

MAXIM

Concerning the

Education of YOUTH.

AND A

DISCOURSE

CONCERNING

PEDANTRY:

Both Translated from *French* into *English*
By the Reverend Mr. GEORGE STEPHEN
TACHERON.

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TO THE
READER.

THE ingenious and celebrated Mr. DECROUSAZ, Professor at *Lausanne*, is the Author of these *New Maxims concerning the Education of Youth*. This Learned Gentleman did not think fit to put his Name to the Title-Page of this Book, that he might be able to come freely and easily at the Sentiments, which his Readers might conceive by the Reading of it; but more especially to engage Parents to open their Eyes a little concerning their greatest Interests and Concerns: That they might consult both good
a 2 Judg-

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Judgment and sound Reason, rather than implicitly follow other's Example and Custom: This Author thought it proper for the attaining that End, and to set forth the extravagant Ridiculousness of their Prejudices and Indolence fully to make Use of the Ironical Stile.

SOME have been sensible of this Design, while some other pragmatistical and low Geniuses, who usually delight in criticising other Mens Works, were very much disturbed at these *New Maxims*, &c. But Tutors and Sub-Tutors very frequently commit so many silly Things with Regard to the Education of their Pupils; and even Parents fall, on that Account, into so many ridiculous Errors, that Nothing is more effectual and fit for one, who

To the READER.

who would reform them, than
IRONY.

WHEN a Man takes upon
him gravely to censure silly
Things, he often exposes himself
to be laughed at: Whereas he
may make a very good Use of
the Ironical Stile, which is very
proper to set the *Pedantry* of
some Tutors, the *Airs* of some
Persons of Quality and the Ex-
travagancies of Travellers, &c.
in a ridiculous Light.

———— *Ridiculum acri*

*Fortius et melius magnas plerumque secat res
Illi, scripta quibus Comoedia prisca viris est,
Hoc stabant, - hoc sunt imitandi. —*

HOR. L. I. Sat. x. 14, &c.

THUS *Socrates*, whose whole
Views tended to render Men
really virtuous, made, for that
Purpose, a continual Use of the

a 3 Ironi-

vi *To the* READER:

Ironical Stile : The Reader may see a Proof of what I say, in *Xenophon's* Third Book, where feigning to praise *Pericles*, he gave him salutary and useful Advice, as *Pericles* himself acknowledges, by saying to *Socrates*, " You cannot make me believe such Things : You attribute to me some Actions, you know very well, I do not practise ; but you teach me thereby, what I ought to do." Thus *Tully* commends, on this Account, that excellent Philosopher, in his Second Book *De Oratore*. It is plain, the View of this skilful Professor, in making Use of this Method of Writing, was the same, that *Socrates* had, to wit, to awaken Men from their Stupidity, to render them sensible of, and to excite in their Minds,

Minds, the most sincere and steady Aversion to Vice; and make Virtue the Mistress of the whole Earth; *An End worthy of a Christian Philosopher*: So that I may conclude, no Body can justly blame this Gentleman, on that Score; unless any will say, (*which I think, they will not*) that this sagacious Professor was in the wrong to expose, to the Contempt of Youth, so many topping Men, as avaricious and double Dealers; those, who are so vain and ridiculous, as to think, that other Men were created for their Advantage only; the Pedants, who disgrace Learning; the Superstitious, who dishonour Religion; the Hypocrites, who make Use of it, as a Cloke for their Ambition and Covetousness; and in fine, those Men

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Men, who are so mean-spirited,
as to make their Court both to
Hypocrites and the Supersti-
tious: As if it were an unlawful
Thing to laugh at Men, who are
so respectable. But it is certain,
that Persons of such Characters
don't love to be unmask'd.

Omnes hi metuunt Versus, odere Poetas

Ibid. Sat. iv. 33.

*All these Men neither like Satyr nor the Sa-
tyrist.*

BUT *Horace*, from whom I
borrow that Thought, thinks this
is the best Way to reform Men's
ill Conduct.

— Avldos vicinum funus ut Ægros

Exanimat mortisque metu sibi parcere
cogit:

Sic teneros animos aliena opprobria sæpe

Absterrent vitiis. — *Ibid.* v. 126.

The

The true Way to inspire Children with a Hatred to Vice. is, to set before their Eyes the Irregularities of Persons of their Acquaintance : This makes as great an Impression upon their Minds, as a Death, happening in a neighbouring House, makes upon the Minds of those, who are sick; they all are afraid to die: But tho' some morose, unskilful Pretenders to Learning, have carped at this Manner of Writing, many others, very learned and judicious Men, have made a profitable Use of the Advices, which are contained in this Book, have embraced the Author's Views and Opinions, tho' many of them were intirely Strangers to him; they have also requested something more of this celebrated Professor, viz. that he
would

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would compose *A Serious Treatise concerning the Education of Youth*, wherein he might establish the Necessity and Foundation of a good Education, and set forth the Methods, which both Parents and Tutors ought to follow, to be successful therein: Which this Gentleman willingly comply'd with to gratify their Request, and he is now about to give us a Second Edition of that useful Work corrected and augmented, which I intend to translate into *English*, as soon as it is published.

I HAVE added to these New Maxims, &c. *A Discourse concerning Pedantry*, which this learned Professor pronounced at *Lausanne*, about the Beginning of this Century; the Reader may see in the Advertisement, which
this

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this Gentleman has put at the Head of that Discourse, what was the Occasion thereof, &c.

I HAVE followed my Author as closely as I could, to preserve the Property of Language: If my Translation does but satisfy my Reader, I shall think my Time well employ'd, and my Pains sufficiently rewarded.



M A X.

To the READER.

This Gentleman has put at the
Head of that Discourse, what
was the Occasion thereof, &c.
I HAVE followed my Author
as closely as I could, to preserve
the Property of Language; If
my Translation does not satisfy
my Reader, I shall think my
Time well employ'd, and my
Pains sufficiently rewarded.



M. A. X.



NEW
MAXIMS,

Concerning the
EDUCATION of YOUTH.



HERE are few Subject concerning which so much has been written, as concerning that of the Education of Children, yet that Subject appears to me to be so important, and I perceive that the Education of Children has such eminent Consequences, and has so great an Influence over their whole Life, and thereby over the Happiness of Mankind, that the great many Essays, which have been
A already

already composed concerning this Subject, have not been able to persuade me to suppress this of mine. The Advices which I give therein, will appear to be new, but they are not the less natural; I don't pursue the abstract Notions of an imaginary Perfection, to draw, in Imitation of *Plato*, the Plan of a visionary Republick; here all is drawn after the Life, I may also with just Reason hope, that tho' the Maxims, which I set down, are not so much valued, as those of the great Men, who have gone before me in this Course, yet they will be more followed, because they are more proper to be reduc'd into Practice.

IN the Rules, which I design to lay down for the Education of Youth, I will not go so far back, as to speak of the Choice, which ought to be made of Nurses; nor decide, whether or no Mothers ought to take that Care upon themselves, or if they may safely rely upon others in that Affair; I don't pretend to Skill enough to discuss so delicate a Case of Conscience; neither do I look upon my self to have so much Gravity or Philosophy to go yet further back, and show the Qualities, or prescribe the Quantity of Food, which would be proper

per to feed them withal, nor yet the Ideas, which would be fit to entertain them with, the better to lay the Foundation of that Building, which Education must embellish and bring to its Perfection.



CHAP. I.

Of Behaviour.

B Content my self with taking a Child when it is wean'd, and begins by speaking, to shew that its Reason can a little explain itself. Most People think, that all that is done at that Time to Children, is without any Consequence; but that is a fatal Error; our Habits almost always determine our good and ill Fortune, it is very difficult to correct them, and consequently we very seldom see Men, who do correct them; thus also every Thing, that contributes to produce them, is of the greatest Importance, and deserves all our Attention. Nevertheless, there are but very few, that think

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thereof in a considerable Manner; from the Age of two Years to that of six, a Child is a Play-thing for his Mother and sometimes even for his Father; After this he is sent to School, or they provide him a Tutor at Home; and why? Because it is the Custom, we see others do so, and we must do so too. A Child bred up with this Negligence, becomes like his Father, and is lost with him in the Croud.

To succeed in any Affair, we must always, (and upon this important Subject more than any other,) propose some End, and never lose the Sight thereof. I suppose then a wise Father, who has a Mind that his Son should one Day shine in Society, and obtain a greater Share in the Government than any other, and that his Country-men should love and honour him: If he brings up his Child in Indolence, he will never attain that End, he must begin betimes to accustom his Child to Action, and to such Action as that nothing may deter or discourage him. Now if we inquire into Men with a View to give them Rules agreeable to their Nature, and thereby the more easy to be put in Practice, we shall find, that the two chief Principles of their Activity, espe-

especially where it is indefatigable, are *Envy* and *Malice*; I mean Envy and Malice limited with certain Bounds, and the Names of *Emulation* and *Vivacity*, by which, the Qualities, which I mention, are soften'd, plainly show, that they ought not to be carried to the highest Pitch.

LET none object to me, that I contradict my self, that my Rules are not easy to be put in Practice, and that I prescribe at the very Beginning of my Work, a Task too hard for those, who have the Care of Children's Education: Let none be terrified at these Alarms; *First*, Nature will readily assist all the Precautions which shall be taken to settle firmly in the Minds of Children, these Dispositions to *envy* the Happiness of others, and to do them *Mischief*. *Secondly*, These previous Cares are easy in themselves. See here some of them.

1. Whatever a Child has, we ought not to talk of it, but look upon it with Indifference; but we must always speak of others advantageously, and admire every Thing that they have. By this Means a Child will infallibly learn to be never satisfied with what he possesses, and will form to himself Ways of becoming the

*Efficacious
Means of
exciting
Envy in
the Minds
of Chil-
dren.*

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Possessor of what he sees others enjoy.

2. When we design to make him a Present of some Thing, we must before we give it him, show sometimes an extreme Anxiety in parting with it, and sometimes an Intention of giving it to another.

3. We ought not only to excite their Envy for that which belongs to their Equals and Superiors, but also even for that which their Inferiors possess, amongst whom they ought not to see, but with the utmost Regret, what they have not in their own Possession; and tho' they should have it, we must make them believe, that it is nothing, or a mean Trifle, seeing such mean Persons are Possessors of it: By this Means they will become Insatiable, and that which is a Consequence thereof, sharp and hardy, and provided they can but succeed, nothing will seem too dear for them to obtain it. They must then accustom themselves to exercise their Covetousness towards their Inferiors; they are the easiest chows'd, and by growing rich with the Spoils of those, who dare not complain, they will come by degrees to be equal to their Superiors, and to surpass their Equals, upon whom they will begin to practice according to their Will
and

and Fancy, as soon as they see they are below them. But as I have just now hinted, if we would have them acquire so happy an Habit, and which will conduct them so far, on their Way, we must think of implanting it betimes; those Fathers, who have a tender Affection for their Children, are requested to reflect upon this.

EVERY Bódy, a Child as well as an adult Person, who is educated in the Way to think that nothing at all, which is already in his Possession; and that a great deal, which he does not yet enjoy, will certainly be inclined to value great Riches, by means of which he may procure himself every Thing his Heart desires. This is also one of these chief Dispositions, which cannot be considered with too much Care.

THERE are a great many Men, who see every Day their want of being rich, and to whom a continual Experience, as well that which they find in themselves as that which they see in others, leaves no Room to doubt but that Money is the most useful Thing in the World, and consequently the most precious; and yet we see these very Men such Enemies to themselves, that they let their Money

*Of the
Desire of
Riches.*

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melt in their own Hands, when they have got it, and neglect a thousand Opportunities of acquiring what they have not, by being idle, careless and profuse, in a Word mad Men, who have renounced the Laws of Nature; those, who obstinately resolve to grow rich, and who are entirely possessed by that Appetite, and are always ready to sacrifice every Thing to satisfy it, must commonly succeed well. But there lies the Misfortune, their Hearts are divided between that Inclination and many others; this is the Source of these Contradictions, which make the Behaviour of a great many Men ridiculous, every Body would be rich, and yet almost every Body remains poor; what can be the Occasion of this? They do not begin wisely and soon enough to render this Inclination predominant, and it is very rare that Nature alone can triumph over the ill Effects of an imperfect Education. As this is then the chief Point, the main Secret by which we must succeed well in the World is also what a skilful Tutor will always make the chief Thing in his Cares; and if he acts sincerely, how can he give his Pupils any Relaxation in the Prosecution of his Theme? Let him but inquire a little into himself,
and

and let him but say to himself every Moment, in the Execution of his laborious Employ,

—— *Quid non mortalia pectora cogis,
Aury sacra fames?*

If he were not sensible of the great Value of Money, and to what Difficulties and Hardships the want of that Metal reduces Men, would he submit to the hard Slavery of training up the most restless, the most obstinate, and the most irregular of all Creatures, I mean the Son of a Person of Quality? I compassionate a Man in the Fatigue of that Employ, and endeavour to alleviate his weighty Cares by rendring them more easy and more natural. Let then Preceptors, that are zealous for their Disciples, make them beware of the Lot of *Dionysius* the *Sicilian* Tyrant, who from being King of *Syracuse*, was reduced by the Confusion of his Affairs to become a School-master; and to keep them from every Thing, which has Resemblance to a Condition so sorrowful, and even very far from it, let them carefully and betimes place them in the sure Way of acquiring Riches, and thereby Happiness.

THIS

THIS Council is so much the more necessary, because there are a great many cunning Foxes in the World, whose flattering Speeches tend only to make the Cheese fall from the Crow's Bill, as the Fable has it: This is what we should make young Children carefully observe, for in that Sense it is a Shame to be bubbled by fair Words. There are a great many Sharpers, who have only a View to drain them dry, whose Generosity and Greatness of Soul they seem to adore; they would willingly make all rich Men such Philosophers, as that being infatuated with chimerical Ideas, and pompous Names, they might come by Degrees to lose the true Relish of Money, and part with it as easily and carelessly as we part with a Trifle,

THEREFORE I repeat it, we must incessantly insist upon this chief of all Instructions, and for fear that the Tediousness of saying the same Thing over and over again, should be an Obstacle to its desired Effect, we must urge it in a stronger Light. Is there a Discourse on Foot, for Example, concerning Marriage? Supposing that two Parties offer, one who has not a great deal of Money, but to compensate that, has what some Reasoners, who value themselves very much above the

the

the rest of the World, call great Merit. The other, on the contrary, is rich, but in the Stile of these Reasoners, he is a very silly Fellow; if any should peremptorily give their Vote for the former, in the presence of a young Pupil, his Tutor more wise than *Mentor*, shrugging his Shoulders, and lifting up his Eyes to Heaven, should seem vastly surprized to see Men so ready and eager to renounce sound Reason; he should ask whether or no Marriage is only for one Day, or for one's whole Life? He should give the Lovers, whom Merit is going to couple together, ten Children, and to every one of these Children ten more; and then his tenderness should make him tremble at the Thought, that these Persons of Merit are going to propagate a Troop of Beggars.

BUT then you will say, in that Case, we are always heaping up Riches for others, without daring to enjoy them ourselves: I would advise no Body amongst the Vulgar to enter the Lists with a Man, that will push that Objection to the utmost, especially if that Dispute happen before Witnesses, he would be sure to be beaten therein. Therefore instead of answering that Objection directly, it is a much safer way to elude it; there are
Diffi-

Difficulties, which we must set a good Face on, and ward them off by a haughty and imperious Conduct. If a Pupil should venture to talk of such a silly Thing, his Tutor ought to take him up short with that laudable Impatience, which a zealous Divine discharges against a Heretick. *People always talk Nonsense, when they don't understand what they talk about: what do you call enjoying Riches? do you mean spending them? do we enjoy that which we have lost? when did you begin to be so foolish as to pervert thus the right Notions of Things? truly to enjoy Riches, is, to preserve and augment them; to form in our Minds the glorious Spectacle of seeing our Posterity, from Generation to Generation, always more rich, by the Care of heaping them together, and by the Contempt of what the Vulgar calls Enjoyment thereof: This is in a Manner to brave Death, and place ourselves above its Reach, to obtain a Name, which from Age to Age, even to the End of the World, will be always an Object of Envy to others, because it will always be attended with Riches,*

SOME perhaps may be surprized that I am so large upon an Article, concerning
which

which Instructions may seem to them so little necessary; for there are in the World some good natur'd People, who charitably judging of all others by themselves, indifferently attribute to every Body the peculiar Inclinations, which they have, either from the Effect of an extraordinarily happy Constitution, or the Consequence of an excellent Education; what does this Author mean, will those People say, to exhort Men with so much Zeal to pursue after Riches? Does he know any, who want to be stirred up to so natural a Propensity? but however they may slight and contemn my Instructions, I will honestly discharge the Duty to which I have voluntarily obliged myself, in writing upon Education; I find every Day by sorrowful Experience the Force of Habits, and to have been educated by Maxims quite contrary to those, which I recommend, I confess my Weakness:

—— *Video meliora proboque,
Deteriora sequor.*

I see very well what I ought to do, but I cannot resolve to perform it. In vain do common Examples shew me, that Virtue is not the Way to Fortune in
vain,

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vain, on the contrary, tho' I see, that Hypocrisy and Covetousness are the most sure Roads to Riches, yet I can't help praising Sincerity, Impartiality and Generosity. These Virtues wholly possess my Admiration; I am almost invincibly inclined to practice them, and every Moment I am seized with a Detestation of those illustrious Models, which I propose to my Readers for their Imitation. Thus I thought it not proper to put my Name to the Title-page of my Book, having just Ground to fear that my Example might weaken the chiefest of my Precepts.

THEREFORE I continue to recommend to Tutors a steady Regard and Admiration for rich Men, and a Contempt for those who are not so; by this they will demonstrate their Wisdom and Prudence. They ought never, as is Customary with a great many Men in the World, to praise and blame indifferently, and pass as inconstantly as the Wind, from Contempt to a servile Adulation.

WHEREVER a Club meets, we hear our Neighbours slandered; but that is little or nothing, for what would you have Men talk of, who have neither Learning nor Knowledge? but if he, upon whom the Slander happen'd to fall, should

should chance to come in the very Moment, they are bantering him, if he be not a Man of Substance and Fortune, he shall be received with such Hooting, Grimaces and Fleerings, as would put a Knight of the Post out of Countenance. In such a Circumstance, the Tutor should carefully play this Part to the best Advantage, the Agitation of his Eyes, the swelling of his Cheeks, and even his breaking out into Laughter should inform his Pupil, that he has Courage enough to contemn to his Face one that is below real Merit, that is to say, a Man, who makes a mean and pitiful Figure in the World for want of Riches.

BUT if in the same Company they happen to fall foul upon a rich Man, and that his Ignorance, Niggardliness, Perfidity and Baseness had by turns furnished them with Matter to his Praise; then a Wise and prudent Tutor will put on a severe Look, and the Air of a Man who is very uneasy; he will appear restless, stunned and entirely confounded, only to recover himself at the Coming of this rich Man, whom they have according to his Principles, been bantering so undeservedly; but as soon as he is enter'd, that Fault is immediately repaired; his
Presence

Presence causes that Injustice to cease, and reduces them to Reason; a Whistle never caused a more sudden Change in the Machinery of a Theater, and no Fairy Metamorphosis can be made in a shorter Time; Joy spreads itself over all their Faces, and nothing but kind Welcomes and cordial Wishes are heard; the most happy is he, who can sit down the nearest to the rich Man; see here decisive Circumstances, which indeed are very frequent in common Life, but which a wise and prudent Tutor ought to make use of as industriously as if they were less frequent, if he heartily desires to form the Taste of his Pupil by shewing him by manifest Examples, where the certain Source of Esteem and Applause must be sought for.

If in the Course of Things, it should happen, that a Man gets out of a great and dangerous Trouble by the Means of his Money, or obtains something to the Prejudice of his Competitors, and those whom the Vulgar call Men of Merit, for these Reasons, which are very weighty, for these Reasons which have Weight at the same Time that they are mention'd, if any should be so happy as to live in Countries where this falls out sometimes, and where those who have the Power in
their

their Hands, make this Use of their Judgment: This will be also a Matter of Instruction, which a skilful Tutor will certainly take Advantage of: *How greatly will he say, is that Man obliged to his Father, and how precious must his Memory be to him! where would he have been now, if that great Man had been so weak as many Others; and that preferring an imaginary Shew to solid Substance, to gain the Reputation of a generous Man, he had only left his Children a small Fortune behind him.*

THE greatest Part of young People are naturally so airy, so negligent, so sensible of what is present, and so little turned to Reflection, that we are accountable for all Opportunities, which we neglect for rectifying by the Means of Reflection both their Ideas and Dispositions: There are so many at work to spoil them, and so efficaciously at work, that it is necessary a Tutor should wholly apply himself to oppose the Impressions of ill Examples and evil Communications, which draw young People along like a Torrent; to oppose this Torrent both of ill Examples and evil Communications seems to me to be one of the most essential Parts of the Duty of Tutors,

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but

18 **M A X I M S,** *concerning*

but it is a Part of their Duty, which has no great Trouble in it, and which certainly will never disappoint them, in the Success, provided they know how to perform it; let them therefore not be discouraged at all, for if on one Side, they have to oppose the beguiling Impressions of Praises and Encomiums, which are heard every Moment in Favour of Disinterestedness and Generosity; on the other Side a great many People will assist them in dissipating these Illusions, and making all these pompous Praises vanish without any Effect; they need only make use of these Helps, which are always at Hand, and second themselves ever so little, and I will promise them a good Success in their Undertakings: A wise and prudent Tutor must not fail incessantly to make young Men observe, that they are oblig'd to Money for all the Comforts, which their Family enjoys, as well as all the Advantages whereby they are distinguish'd from others. Comparisons will be here of great Service to make them sensible of all the Strength of this Argument. *Such a one would be dismally hamper'd, if he should attempt to do the Half of what we do; the Servants which we have at all Times*

to answer our Occasions, would be very acceptable to such a one, being every Moment obliged to serve himself, and to act at the same Time both the Part of Footman and Master. See here what it is to abound with Riches. Rising thus by Degrees from the Effect to the Cause, they will be made Philosophers at a small Expence.

EVERY Day furnishes some Circumstances, which shew the vast Difference there is between a downright honest Man, who is not rich, and a silly Fellow, or even a Rogue who is rich, to the Advantage of the latter. A Tutor who minds his Vocation well, must never fail on such Occasions, to be the faithful Echo of publick Fame.

A good and honest Man, a Man, who fears God from the Bottom of his Heart, and who professes to fear him, is considered in the World as an odd kind of Animal; and it is a Thing almost as surprising, when he observing the Bounds of Moderation and Innocency, does that which other Men do; as for Example, when he eats, drinks, or marries, as it is to hear Jays and Ravens talk. When a Man of this Stamp happens to be at a Feast, tho' he eats no more than others

do, and drinks much less, all Eyes are turn'd upon him, and they are surprized, that he makes any other Figure there than that of an idle and astonished Spectator. 'Tis then, a skilful and prudent Tutor must say to his Pupil: *That honest Men eats for twice, he is not accustomed to these Delicacies.* Nothing is more proper to fortify a young Man in the stedfast Resolution of preferring Money to every Thing, than to make him sensible, that the most venerable Character cannot save a Man from being ridiculed, who is not rich, though he does nothing at all that is ridiculous in itself.

In pauperem omnia licent.

You may do what you will to the Poor with Impunity.

ADMONITIONS, which are given without seeming to have a Design to give them, are always the most effectual. Maxims which one lets fall as by Chance, make an Impression much the stronger, as they seem to be dropp'd casually; and are considered as our sincerest Thoughts, which come from the inmost Recesses of the Heart. A Tutor then must take Care principally to inform his Pupil of his Duty under the Appearance of meer Con-

Conversation, to make it agreeable and engaging, it must be Diversion; he must very often blame, and sometimes praise; for the human Mind is better pleas'd to hear Scandal than Commendation of Men. But observe here the Cunning of his Art; he must only degrade Men of a Fortune inferior to that of his Pupil, and be lavish of his Praises and Elogiums to those, who are rich and powerful; the first will always furnish some Occasion to be censured, in their most indifferent, and even in their most commendable Actions; but as for the others, they will always be Subjects for Panegyric, or at least admit of an Apology.

It is altogether needless to inform you, that you spoil all, if you let your Pupil discover your Artifice, in blaming the Poor, you must never speak of his Poverty, and in praising the Rich, you must never mention his Riches; the Notions of Contempt and Poverty, on one Side, and of Riches and Honour on the other, will be so much the better connected. As they are more imperceptibly united; as the Doctrine, which I set forth may be suspected by shallow Wits, who will think it novel, because I set it forth under a new Form, and reduce it to Terms of Art; it must be defended,

if it be possible, against all the Objections, which may be made; and first some may desire me to explain my self clearly: Do you recommend Covetousness, a Vice that is so base, and which renders those so contemptible, who are guilty of it? It is certain, that the Dispositions, which you commend so much, lead directly thereto, and that from thence there is but one Step to the most fordid Avarice. I acknowledge that the Distance betwixt them is not very great, but it is sufficient that there is any; those who glory in professing the Principles contrary to them I set forth, are not obliged to own, that the Step from Generosity to Profuseness is slippery and dangerous, and that there is no vast Distance from one to the other. So the World goes, *Sunt bona mixta malis*, Evil is always mixt with good: But tho' it be so, some may add, seeing we walk surrounded with Dangers, Perils and Precipices, ought not the safest way to be preferred? Who doubts of that? That is the great Rule; that is the first Law of Prudence; now, says the Objector, can any Degree of Beneficence be put in Parallel with Covetousness, whose very Name is hideous? See here the very Men who are turned topsy turvy by

Words

Words only. Let us seriously examine into Things themselves, and not be ashamed to rise above all our Prejudices; let us imagine that an Inhabitant of the Moon is just arrived very much *a propos*, to be the Judge of our Disputes, with his Soul like white Paper, intirely new, and intirely free from Prejudice. I agree with my Antagonist, that the most sure Way ought always to be chosen, but I maintain that That of Generosity is much less so, than that of Sparingness, or even if you will of Tenacity.

OUR Stranger without doubt would take some little Time, before he would decide such a Question, to be able to acquire a just Notion of our World, and to observe the Methods, which are followed therein with the most Success: In a few Days he would be convinced, that all that one obtains for the pretended Excellencies of the Mind are only pompous Names, which vanish into Air, while the other indemnifies himself, for the Loss of these little shining Titles, by substantial and real Advantages. They say of one, *He is the best Man in the World, he is as generous as a Prince; we must indeed confess it, he deserves a better Fortune;* but this Fortune does not come: They say of the other, *He is*

a Devil, he would steal from the very Altar, if he could do it with Impunity: O base Wretch! But this base Wretch does what he pleases, and is very seldom disappointed in his Undertakings. I have to do with Men who think they ought to be fix'd in their Propositions. Because they are prepossessed with an Opinion that they maintain a just Cause. It is easy say they, to leave the Excess of Liberality; after having been profuse, it is very common to become sparing; but it is very rare that a Man forsakes his Covetousness. I believe nothing of that, and Reason will not permit me to believe it, for where Reason takes Place, it is infinitely more easy for a Man to reform himself, than where Reason has little or no Power.

Now, who will not allow that it is much more reasonable to work for himself than for others? the covetous Man is attentive to his own Interest only, but the generous Man forgets it, and engages himself for the Good of other Men; thus Reason enlightens the Covetous in a quite different Manner to the Generous.

In former Times I should have gained no Advantage in this Dispute; but since some bright Geniuses have thoroughly
exa-

examined the Nature of Virtue, and happily discovered that it is grounded upon Utibility, and that it is nothing but the Art of procuring to our selves what may give us the highest Pleasure, since these ingenious Men have had the Charity to communicate to us their Intentions and Principles; what, do I say Charity? These vulgar Phrases, which we are too apt to fall into, if we are not upon our Guards, furnished me with that Expression, which is not right; I retract it, for it is not proper, seeing it is not for my Interest to ridicule those ingenious Men, and show they are inconsistent with themselves. Charity, which I attributed to them is an Imperfection which they are clear of. They acknowledge no other Motive but that of their Interest. But see here what I was going to say.

THE same sublime Genius which discovered to them, that Men ought to be sensible of no other Motive but that of their Interest, discovered also to them, that they ought to watch against the Prejudices, which blind other Men, by whom they would be considered as Men void of Humanity, and consequently as Monsters in human Society. This is what obliged them to communicate their Ideas,

Ideas, and cure Men of that Blindness, which they themselves had like to have been overtaken with; they have been also engaged to do this for another Reason, and the most pressing Interest; the more we think differently from others, the more Self-love applauds that Distinction, provided we are certain, that our Thoughts are just; but it is very difficult to have that Certainty, when we depart from Opinions so general, that they appear to have been dictated by Nature itself. These Heroes in Wisdom have been reduc'd to the Necessity of procuring Followers to make themselves easy in the Novelty of their System by the Majority of Votes; for this is a Principle of Experience; we follow with Pleasure the Authority of those whom we ourselves have convinced. Some indeed say, that this is one of the most agreeable Illusions, and even call it engaging, because it seems to them no less Facetious than agreeable. But let us leave these Wranglers here.

AND it is because Men look upon their *Profit* as the Foundation of their *Duty* and *Virtue*, or what they have thought fit to call by these handsome Names, that these Names always vary in their Mouth,

Mouth, according to the Diversity of their Interest. Those, who have any Post of Power, see nothing more becoming to their Inferiors than a profound and implicit Submission. Great Men, on the contrary, never appear greater to their Inferiors, than when they condescend to forget themselves to think only on those who are their Dependants. Fathers commend Children, who carefully husband what they have, and ask for little, and Children commend the Fathers, who are generous and liberal: Men, who are always ready to undertake Affairs in the World are extolled; and Women of the severest Morals, or at least of a very scrupulous Circumspection are as much applauded: the first are to make the Attack, and the others to stand upon the Defense.

THE Citizen is modest and silent, but the Soldier bullies and threatens; one has a Mind to rob, and the other will not be robbed; each of them pursues his own Interest, and glories in attaining it in the Way, which he thinks the most proper and convenient to procure it. The Monk prays, but the Soldier swears, one has a Mind to make himself feared, and the other to make himself respected; every

every one acts according as he thinks his Interest requires, and every one is praised by those, who are interested in the same Manner with him: Two Armies destroy each other recipocally; in both they are interested to do what they do; they equally reap the Glory, and on both Sides the Valour, which is punished and admired. Every Body has also an Interest not to be thought a Heretick; so every Body returns the Compliment to those who attribute it to him; not to think as we do, is to deserve the Appellation of a Heretick, it is our Interest to express our selves in that Manner; this is also the common Language; he that will not submit to our Reasonings is an obstinate Man, but the little Attention which we give, in such a Case, to others is a laudable Steadiness, and a prudent Precaution, every one applauds himself in that which he does, and censures what others do, when it is to his Detriment: Amongst all these Diversities, and even amongst all these Contradictions, I see a predominant Principle, and that Principle is always good; for it is the Principle of a Virtue, the Application of every Man to what concerns himself; but it happens that for want of Ability, every one does not
know

know how to chuse the most convenient Way to obtain his End, every one is equally just with Regard to the Principle, which determines him, and to the chief End, which he proposes; but every one is not equally happy in the Choice of the Means which he thinks the most fit to obtain his End; Men very often flatter themselves with having made a wise Choice, when they have made a very bad one; they applaud themselves, when they ought to be ashamed; but the pure Intelligences, that are above our Illusions, do not always judge as we do concerning our Manner of acting: A profuse Man thinks he performs Wonders, and considers himself as a Man of Merit; but Angels very well observe, that he is blind, who without taking any Care, acts directly contrary to his own Interest: When then he comes to rectify his Notions, and takes a great Care of his real Interest, he is then sensible, that he had neglected it before; these same Angels see in that great Change a Man, who understands his Interest, and pursues it well; this is one of those Conversions, which rejoices these charitable or rather these judicious Spirits, who being always attentive to their own Interest, love to see
all

all Creatures have a just Notion of their own Interest as well as themselves, who are continually and solely employed therein; for every Being naturally loves his Life.

BUT is it not our great Interest to think upon Eternity, and is not future Time wholly of another Importance than the Present? he must be worse than a Fool to doubt of it, and it is from hence I draw my strongest Argument, to engage Men to apply themselves without Cessation, to that which may procure their Happiness in this lower World, and never lose the Sight of their temporal Interests. Real and perfect Happiness, is expected from God, as the generous Reward, with which he will crown our Virtue and our Application to our Duty; now Utility is the Foundation of our Duty and Virtue, and we are so much the better and more pious Men, as we love ourselves, and procure ourselves the more Wealth; therefore the Happiness, which we expect, will be the Reward of our Application to our Interests. If any one should pretend to answer by distinguishing, and say, the Happiness, which we expect, will be the Reward of our Application to our *future Interests, concedo, to our*
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Temporal ones, nego. I reply, that by that fine Distinction, we fall into the Principles of the antient System, and we quit those of the new one.

If according to the antient System, Men's eagerness after their temporal Interests leads them very often to commit unbecoming and unworthy Actions, Actions that are shameful, contemptible and odious in themselves; I conceive how greatly their Application to that which is becoming, to that which is proper and convenient, to that which is commendable in the Sight of God, who loves Order, Conveniency and Beauty, is an Object of Approbation and Reward: According to the same System; whenever our temporal Interest is contrary to that which is becoming and commendable, ought to be preferred to Interest; but when all these agree together, it would be committing a Sin against that which is becoming and commendable to forsake even ones temporal Interests, and it would be injurious to God, if we should fancy that he requires such Sacrifices of us; these Sacrifices would not be a *reasonable Worship*; therefore that which is becoming and commendable determines,
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in that Hypothesis, our Application to our present Interests.

BUT in the new System, how can we suppose God, who, rewarding Virtue, would reward the Care, which we should take to oppose and renounce our temporal Interests, and the great Principle of all Virtue, our Attention to our Interests.

IT may be queried then, is there any Thing that is recommendable independant of our Interests? if it be answer'd no, why then, I shall ask, does God ever oppose our taking care of our present Interests? Yes, some will say, because these present Interests are contrary to our future Interests; well I suppose it may be so, whenever our Application to our present Interests includes that *which is not honest*; but if that be so, there is a Notion of that which is honest independant from that of Interest: We must then think quite otherwise, if it be true that *Interest*, and that *which is usefull* be the Foundation of *Virtue*, for then the Application to our present and future Interest will be two Branches of the same Principle, the only Principle of Duty and Virtue.

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THAT is true, may some say again, but following one of these Branches, we depart from the End, to which the other leads us; and why should we depart from it? On the Contrary, where one of these Branches ends, the other begins; I have my Interest very much at Heart, I am intirely devoted to that which is useful to me; that Principle is very good, for that is the Principle of all that is good. Waiting for the future Time, I work for the Present, I keep myself employ'd, and shall be the more ready to seize the Advantage, that I expect when I am confirmed in a continual Habit of attending to those, which are offered me now.

YOUR Reasoning would be conclusive, may they add, if these Interests were of the same Kind, but that which concerns us in the Life to come, is so different from that which concerns us now, that a strong Habit in the present Advantages may hinder us from familiarizing our selves with those future Benefits, to that Degree that we can have no true Relish for them; and from whence can that great Opposition arise, if our *temporal Interests* have nothing in themselves which is *dishonest*? To pass our Life in Mortifi-

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cation,

cation, to subdue and deny ourselves is a Manner of living more agreeable to future Happiness than to live at Ease in this low World? Yes, will some say, for that Self-denial and Mortification are followed by Pleasures of the Mind, with a Foretaste of celestial Joys, which even upon Earth, affords us the Relish of heavenly Benefits. Here we are got into the old Hypothesis again; for, from whence come these Pleasures, if they proceed not from the excellent Testimony, which they give us for having preferred our *Interest* to our *Duty*, that *which is useful* to that *which is recommendable*, and for having found *Obedience lovely in itself*.

TILL we are very well acquainted with some novel Ideas, the Systems of which they are the Foundation, seem always to be fraught with Difficulties; let us omit none without explaining them. Our fine modern Genius's pretend that *Utility* is the Foundation of what we call *Duty, Virtue and Honesty*. I adopt this ingenious Hypothesis, and to ground upon it the Education of Youth, I conclude therefrom, that we carry Virtue to its highest Pitch, and the nearest to Perfection, in Proportion as we understand the
best

best Way to advance our temporal Interests, and are the more skilful to procure them.

IF to contradict me in a Conclusion, that is so natural, any Body should object that our heavenly Interests ought to be preferred to these on Earth, and consequently that we ought to neglect these latter; I grant it; but this relates only to the Case, where they both meet together at the same Time, and in such a Manner, that not being able to enjoy them both at the same Time, we are reduced to the Necessity of making a Choice. Supposing for Example, that at the very Instant of our Creation, we had been asked, where we would be placed? If we had been *wise*, that is to say, if we had *understood our Interests well*, we should have answered, in *Heaven*, and not upon *Earth*. But seeing, without our being consulted, our Creator placed us upon this Earth, ought we to despise the Benefits, with which he has surrounded us, and by coveting to possess greater, to neglect them, as if we were not obliged to him for them? That would be a great Fault; for it would be mistaking our Interests vastly, which rather require that we should have Pati-

ence, and that waiting for that which is perfectly excellent, we should amuse ourselves agreeably, with the Possession of that which it would be wrong in us to reckon an indifferent Thing, seeing it becomes us so well, and is indeed really excellent. Truly, if there be any Thing *unbecoming* and *shameful* in the Prosecution of temporal Advantages, the Respect for that *which is becoming, honest, great and recommendable*, ought to put us out of Conceit for Advantages so ill match'd; but as nothing is either *unbecoming* or *recommendable* in itself, and as our *Interests* give Rise to these Epithets; I say once again, no Reason can be given to justify ourselves in the Neglect of them, and Reason requires us to lay hold on them always wherever an Opportunity offers to do it.

If there be any Thing that is *recommendable*, independent of that *which is useful*, and that thereby our Application for terrestrial Objects be, in many Cases, *vicious, dishonest*, and the Effect of a *distempered Soul*; I conclude that it renders us unable to taste heavenly Objects, where every Thing is Right and Pure. But to think, that the Neglect of terrestrial Goods prepares us to possess those of Heaven

ven only, as a great Abstinence and Hunger prepares us the better to taste an excellent Meal, would be making these celestial Benefits too cheap; as soon as we should have a just Notion of them, the Taste of terrestrial ones would be pall'd, unless that Taste be vicious in itself, and our Soul be distempered, which cannot happen, if nothing discomposes it, but the Forgetfulness of its Interests.

LET us suppose a Man, a Courtier if you please, shut up, for some Years, in a dismal Castle, who sees nothing but the Mountains covered with a few Shrubs, and where he hears nothing but the Yawlings of Cats, which are drawn thither by a great Multitude of Mice. If that Man, being very attentive, discovers at length upon these Mountains some Scenes, which amuse him, and in these mad Yawlings, a Brightness of Spirit, that makes him laugh, should we say, that he understands his Interests ill, and that he would be charmed quite otherwise, (when he has regain'd his Prince's Favour) at the View of Palaces, and the Hearing of Musick at the Opera, if he had neglected to make use of these small Amusements? As for me, I reckon, that if he had had many more such, he would have kept

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himself from that dull Melancholy,
which puts a Mind, with which it is
seized, out of a Capacity to taste Hap-
piness.

WHAT stronger Proof is there, that
a Man is really attentive to his *Interests*,
than to see him always ready to seize all
Occasions, which are offered of procu-
ring himself some Satisfaction? Who is
better acquainted with his Interests, and
who better understands the Art of pro-
curing them for himself, and consequent-
ly who is more rivetted to the true Prin-
ciple of *Virtue*, he who is always *merry*,
or he who is very often *dull*; he who is
always amusing himself, or he who is
frequently mop'd and uneasy? Be then
attentive to your Interests; that is the
grand Law, of which all others are only
Branches. This is what I do, thou great
Lawgiver, will every one of our new
Philosophers say, I live so contentedly,
that my Life is one continued Scene of
Jollitry.

WHEN I figure to myself a Man, who
always trembling for Fear of losing a fu-
ture Happiness, knows no more certain
Way of attaining it, than to renounce
every present Satisfaction, and in that
Prepossession, applies himself without In-
termission

permission to subdue, and deny himself,
 of what he himself desires; if I suppose
 him to be enlightened by this new Scheme,
 I ask what Notion he has of God? Does
 he fancy, that after having settled for a
 Rule of *Virtue*, that which is useful, and
 consequently *the Love of Ease and Hap-
 piness*, he will crown that Virtue and
 Love only according to the Effects, by
 which, for a Time, he contradicted and
 opposed his natural Bent and Desires.
 Let us put in Opposition to this Man
 another, who gives up himself absolutely
 to the Inclination of being happy, who
 is resolved to be content, and who, in
 Expectation of perfect Happiness, in
 which he will lose himself, enjoys that
 which he meets with in the Way, as of-
 ten, and in as great Fullness as he possi-
 bly can. The less he is Master, in that
 Respect, of himself and of his Desires,
 the more he is ruled by Virtue and an
 Eagerness after his Interest; tho', on
 one Side, he should not direct his Steps
 thereto with so much Care and Skill, as
 the other; on the other Side, he would
 proceed thereto with greater Zeal: And
 tho' I should allow, that greater Skill be
 found in the former, we must also allow,
 that we find in the latter a nobler Soul,

a Heart more covetous of that *which is useful*, and consequently more athirst for *Virtue*. Thus it is lawful for a Man to apply himself with all his Might, during this Life, to his temporal Interest; and it must be own'd, that that is the Object, which is proposed for his Virtue, the Object concerning which he ought to exercise himself, and by which a Man ought to try the Goodness of his Heart, the Sincerity and Fervency of his Care for every Thing that is useful to him; or else he must depart from the new System, and fall again into that of the Antients, and admit a Virtue, which is *commendable and lovely in itself*, and deserves our Application, independently even of our Utility. But what do I say of the old System? If we think justly and properly, we shall find, that what we call the new System, is only that of the Antients revived. The more we go back to distant Ages, and the further we go on, and the nearer we approach to the Source of all Things, we shall the more meet with Nature in its first Purity, and discover the more clearly, that Men have always regulated their Duty according to their Interests. The antient Heroes were pretty modest, generous, just, or haughty,

ty, cruel, and even brutal, according to the Circumstances and the Variety of Interests, which they had at Heart. *Homer* conceived it so, and his Commentators make him every Moment contradict himself, (a Fault they themselves fall very often into) because they would attribute to him some new Opinions, and rectify his Notions, by those of a more austere, but less natural Morality.

My Digression concerning the Nature of Virtue will soon be finished? I have only to examine an equivocal Maxim, which, for want of being taken in its true Sense, may be an Occasion of leading some into Error. There are some who pretend, that instead of applying themselves only to the Care of their own Interests, and thereby making themselves suspected by others, it is better to procure their Friendship by forgetting themselves, in striving to serve them, and by employing themselves for their Advantage; that is, say they, the most certain Method, that can be taken; we shall find our Account therein, and we shall, without fail, obtain our End by that Way, which seems at first to lead us quite from it. When others see us so attentive to their Advantages, they will respect us, they

they will be careful for our Safety, and they will even think it their Duty to cherish in us Inclinations so agreeable to them, by loving us, and giving us the Marks of their Gratitude ; so hat while we are at Work for many, many also will be at Work for us.

If by this Conduct, they intend to make it a Rule, that it is a recommendable Thing to dedicate themselves to the Good of others, and that one of the most agreeable Notions, which a reasonable Mind can enjoy, is that of Society, wherein no Body should have any Interest separate from that of others ; wherein every one should have the common Advantage only in View, and wherein nothing should be considered as useful, but what is really so ; wherein, in fine, every Man should be to other Men like a God, an Image of God, by a continual Imitation of that adorable Being, who incessantly diffuses his Favours, because he loves to diffuse them, and endeavours to make his Creatures happy, because he delights in their Happiness.

If they add, that this great Being has formed our Nature with so much Wisdom and Goodness, that in performing our Duty we find a great Reward ; that
these

these Interests, which it is most recommendable to have always in View, are found again in that common Interest, to which it is so recommendable to devote ourselves; and as it very often happens, that that which concerns us very much, flies from us, because we search after it with too much Application, it also very often happens, that it presents itself to us, because we have neglected it. When *we first seek for the Kingdom of Heaven, and its Righteousness*, we shall also obtain, with what we principally seek for, that which we are not so immediately concerned to acquire; but when we lose Sight of that Kingdom and its Righteousness, we lose it, we lose ourselves, and all other Things at the same Time.

IF, in fine, they pretend, that the great Number of ungrateful and sordid Souls, Men who are Slaves to their own Interests, who cover the Face of the Earth, will not let us find in the Gratitude of others, what we have neglected for their Utility; yet we shall not fail to be sensible in ourselves of a great Recompence, for all the Inconveniences, to which we are exposed by their Ingratitude and Injustice, in the inward Satisfaction of having made more Account of
that

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that *which is recommendable*, than of that *which is useful* ; or rather, of having been sensible, that no Advantage is to be compared to the Pleasure of having a just Notion of what is really *recommendable* and *honest*, and of following it continually. I know that this Morality is pompous, it seems even to be solid ; I don't deny, but that it has something glaring, and that it presents some Charms to me, which I can hardly withstand. The most sure Method therefore is, to turn away my Attention from it, if I would continue to walk in the Path, which I have chosen ; this is the old System, and as soon as we adopt it, we must renounce the Pretensions to a fine Wit, and all the Consequences of so charming an Idea.

THUS I am going to make a new Attempt to enquire into these latter Maxims with a Mind free and divested of all Prejudice. They recommend to us to labour for the Utility of others, and for the Advantage of Society ; I allow that this is just, that this is honourable ; or, to speak more exactly, and more conformably to our Principles, this is *useful*, this is *artful*. But it would not be so, if we entered upon it without Skill and Management. Why ought we to embarrass ourselves

ourselves for the Advantage of others? 'Tis only because we would serve our own Purposes. When therefore my Interest requires, that I should serve others, I should be unjust, for I should neglect myself, if I refused to serve them; but for the same Reason, in Cases, wherein it is my Interest to prejudice them, I should also be unjust, if I refused to do that, for I should neglect my own Utility. You will be sensible of this Truth by the following Example.

A MAN of a changeable Disposition, for some Time past has taken such an Affection for you, that he has made a ninth Last Will in your Favour, in which he constitutes you his sole Heir, and you are certain of it. He falls sick, and you, without having made any Profession of Physick, are acquainted with the Nature of his Illness, and have by Chance an infallible Remedy to cure him; you don't discover that; to what Purpose should you discover it? No Body suspects such a Thing of you, there is something more. The Physician, whom your Friend has sent for, and in whom he intirely confides, is so mistaken in his Conjectures, that he is going to cause his Death, according to all Appearance: The Apothecary

thecary is also mistaken, he reads wrong, and doubles the fatal Dose; half an Hour after this the sick Man falls into a Lethargy, and you dextrously help him by some Drops of a Liquor, that will thicken his Spirits still more; he dies, and he leaves you very rich; you have all the Reason in the World to congratulate yourself both on the Success and the Means. *Utility* is the Foundation of *Duty*; you have procured it for yourself, therefore you have done that which you ought to do. But, you may say, I shall perhaps be suspected of it. And who should suspect you of it? And upon what could that Suspicion be grounded? You will be very rich; who will venture to teaze you? But I shall lose a Friend. To make this Objection more strong, which grows weak against my Principles; let us change something in our Supposition, and let us conceive him to be as perfect a Friend, as he is defined by Philosophers. Tho' such a Friend might be in himself a Good, more precious than Money is, his Life is uncertain; instead of which you are more sure to keep what you have; and besides, What is that Friend? A Man, who loved you as himself; What do I say? A Man
more

more attentive to, and more sensible of your Interests, than of his own; that is to say, a mad Man, worthy of the greatest Contempt, seeing he knows not the first Principle of Virtue, nay, one that has none, and can have none, because he renounces that which is the true Foundation of it, *the Attention to his Interest.*

BUT he was so hearty and good natured, that I could trust him with all my Secrets. If you knew him to be a wise Man, and always ready to prefer himself to others, and to sacrifice every Thing to his own Interest, you were greatly in the wrong to put yourself under his Protection. If, on the contrary, you knew him to be a Man, who would have rather perished, than done you any Harm; you were still in the wrong to give up yourself, in such a Manner, to such a silly Fellow; Reason did not give him those Sentiments, which it condemns; he was then in your Favour by meer Caprice, and who could assure you, that that Caprice would not make Room for another, as it usually happens? Nothing is steady but well grounded Reason, yet it has its Eclipses. He had a clear Understanding, and he gave me very good Advices: Well, suppose it was so; but
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with the Wealth, which he left you, you can live without others, and their Advice too; and if by Chance you should want it, you may boldly ask it, of whom you please; every Body will find it their Interest to acquire your Esteem, by their Application to give you good Advice, and to be thought worthy that you may very often consult them. Believe me; if your Friend had been poor, he would very often have embarrassed you with all his Affection. All that he could give you, he has left you in a Minute; all his Assurances are in your Power, and you are not at all obliged to give him Thanks for them, or render him one good Office for another. Keep for yourself both what was his, and what is your own. But he gave it so heartily; Give it yourself as heartily, and be your own good Friend.

I COULD quote a thousand Examples like this, and this is not one of the strongest: Let us add one more, to set this new Hypothesis in the best Light we can. You have made yourself for a long Time Master of the Confidence of a Man, and you have negociated with him several Things, which were very advantageous to you both; he has secured a
great

great Estate under your Name; all your Writings are exactly made and signed; you cannot be called to an Account; he is at the Point of Death, and in Fear, that a Wife, whom he does not love, will become, according to the Laws of his Country, Heiress of all his Estate, if she out-lives an Orphan, whom he leaves very young; he therefore charges you to restore to his Child, after his Mother's Death, the Estate, which justly belongs to him; you engage to perform every Thing, but you are not so good as your Word; for I suppose you to be a Man, who never loses Sight of the Foundation of Justice and Duty, to wit, your own Utility. But suppose that come to be known? You have the Accounts and the Receipts; are you afraid that he will come back from the other World, and enter an Action against you? In the other World Men are clear-sighted, they are no longer mistaken, and consequently they see clearly, that you are in the right, that you are *an accomplish'd, fine and really virtuous Gentleman*, and that you don't deserve to be disgrac'd. But what a Reputation, you'll say, should I get thereby? You are then still in that old Error, *that a good Name is better than*

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a golden Girdle? But our present fine Geniuses leave this Maxim to old Dreamers ; and what, I pray, will your fine Reputation do for you ? They that have the most Cunning will despise you ; some small Geniuses, who know not how to make use of sound Reason, will indeed say, that you have done very right, but they will not daign to admire you, being perswaded that they should have done the same ; and that if you had acted in another Manner, you would have been sufficiently punished by the Remorse of your Conscience.

WHATEVER happens, you will now enjoy your Riches, during your whole Life ; but before a Twelve-Month's End, Men would have been weary with speaking of you, and praising your Disinterestedness and Sincerity ; nay, a great many would question whether or no you had made an entire Restitution, whereas by restoring Nothing, you could not be suspected ; or if any should have any Suspicion of you, he would not dare to speak it openly. Once more, what Profit will you receive by your fine Reputation ? Dignities, Preferments and Honours, are they not granted for Money ? Trusts or Depositums ? New Troubles, unless

unless you improve a good Opportunity to catch a better Prey ; but one Bird in the Hand is worth two in a Bush. Such Chances are rare, and seldom happen more than once.

BE serviceable then to all Men, when you cannot help doing so ; don't neglect others, when your Negligence would be prejudicial to yourself ; study to appear *generous*, when you find that it will be a *profitable Usury*. But on the same Principles, aim always at your own Interest at the Expence of other Men, when you can do so without prejudicing yourself.

YOUR Country wants Money, and your Interest requires that your Country should be supported : Propose, that every one should tax himself, offer yourself the first an amazing Sum, your Example will be followed, and those who shall delay to offer, shall be taxed much more than that which would have been accepted at the first Proposal. But as soon as a sufficient Collection for the present Wants shall be made, be you quiet and easy ; your Safety is certain, because that of your Country is so. Indeed you have contributed much less than a great many others, who are not so rich as you are ; but in that you may the more congratulate

late yourself on being an honest Man, that you have made better Provision for all Things, and managed your own Interest well, with a View of which only you were sollicitous for the Commonwealth.

NOVELTIES are usually very much suspected, and every Man, who ventures to propose a new System, must expect to be more than contradicted. There are Subjects, concerning which Men can hardly reconcile themselves to new Notions, and they are so unreasonable and unjust, that they refuse to be justified in doing that which they do every Day. Moreover the Authors and Followers of the Hypothesis, upon which I found this Treatise of Education, have neither explained themselves fully, nor with Exactness and Accuracy. But I thought it was Time to exhibit their System in a clear Light, and to show the Fecundity of its Principles, by the Consequences, which result therefrom. Perhaps they will think my Labours a thankless Office, but unless they design to renounce their Principles, they must be content with that Answer; if it be their Interest that I should not have written, as I have done; my *Interest* engages me to write as I have done;

done ; I have written according to my Interest, I am therefore *a just, good and honest Man,*

WHEN I recommend, above all Things, the Care of inculcating upon Children the Attention to become rich, you may, after what I have just now said, easily see in my Instructions, the Voice of Nature and new Wisdom. It may be, that these Instructions will put them upon Covetousness ; that is a slippery Step, I own ; but that is but a small Inconvenience, and in the main, if that Misfortune should happen to them, it is no great Misfortune. We cannot procure ourselves unmix'd Pleasures in this World ; Good is always mingled with Evil ; and we ought to be satisfy'd, if after having carefully considered all Things, we find, that, in the Choice, which we have made, Good has a great Advantage over Evil. Prudence, which is one of the Cardinal Virtues, requires that we should follow that Method, which, generally speaking is usually the most safe and sure ; now generally speaking, and almost always, a covetous Man is in the World upon a better Footing than a Man who is poor, whatever good Properties his Poverty may be recompensed with ; the Experi-

ence of all Ages, as well those that are past, as the present, is Witness of the Truth of what I say; that Impression is so much the Voice of Nature, that in this Respect, Men have been at all Times the same; they have changed their Opinion in almost all other Things. The Sciences, as well as Religion, have changed in the same Manner with several Languages, Modes and Tastes. But in the present Time, as well as the past, this is *a certain and unchangeable Truth*, that when a Man is rich, he *enjoys every Thing*; I shall hardly be contradicted, if I should affirm of a rich Man what the *Stoicks* said of their wise Man, *he knows all Things, he is possessed of all Virtues*. *Pindar* begins his Odes with this Expression: *Water, Fire, and Gold are excellent Things*. He heaps together all Things, which he knew, were the most valued in the World, to compare his Heroes thereto; without Water and Fire we cannot live, and without Gold we cannot live happily; *Glaucus* is praised by *Homer* as a great and lovely Prince; but he no sooner happens to carry his Generosity so far, as to exchange his golden Buckler for a brass one, but this very *Homer* owns that this Prince is a Fool,

Fool, so great a Fool, that *Jupiter* himself; by his Omnipotence, must have deprived him of his Senses.

THE *Latins* had the same Notion, on that Account, that the *Greeks* had.

Et Genus & Formam Regina Pecunia donat.

A rich Man shall be always thought Noble and Graceful. It is much, say Philosophers, if Virtue gains us a small Number of Friends; sometimes it is much if Virtue procures us only one; but a rich Man will always have a Crowd of them.

Si fueris dives multos numerabis Amicos.

It was so amongst the *Hebrews*. *Wealth*, Prov. xix. says *Solomon*, maketh many Friends, but the Poor is abandoned by his Neighbour. It is true, that this great and wise Monarch, following the Notions of the old System, makes this Remark to the Disgrace of Mankind.

MANAGEMENT well improved and directed, is much more preferable and conformable to our Interests, than a meer

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Inclination to get Wealth, when it is only recommended by its Vivacity and Constancy. It is not then sufficient to give young Men a good Education, to inspire them with praise-worthy Inclinations, they must be informed how to direct them well. *A strong Desire for that which is useful, is the Foundation of Probity, the Blossom of Virtue, but Cunning and Craftiness to procure it, is the Ornament thereof.* There are good Men, who have all possible Inclination to heap up Riches, but they are not acquainted with the Means; even the Strength of their Inclination is sometimes an Obstacle to the Cunning, which they ought to have; sometimes their constant Attendance hinders them; sometimes their Zeal hurries them on too fast; these are Defects, which must be corrected by a good Education.

Of Cunning and Craftiness.

MONEY is really useful only when we make use of it. We must then make use of it, and always have such a Quantity as we want, to make a good Use of it. The Reader may remember, that I have given Advice to excite in Children early the Desire after that which they see in the Hands of others; but it is necessary to make them sensible, that to be in a Condition

dition upon all Occasions to satisfy that laudable Desire, they must never part with all they have; and consequently they must bring in as fast as they spend. As soon as they are observed to have great Eagerness, to procure themselves some Trifles, far from repressing that Eagerness, it must be supported, it must be encouraged, and made use of to render them more industrious. This will certainly happen, if they may not be permitted to buy that which they so eagerly desire, with the Money, which they have already had the good Fortune to lay up; they must look upon that Money as sacred, and sollicite both Father and Mother, and leave no Stone unturned to get it elsewhere; the Ways to do it must privately be rendered easy, for Fear that they should be tempted to touch the sacred Treasure, and to the End that they may take a great Pleasure in being obliged for any Thing to their Sagacity, to their indefatigable Diligence, and even to their Importunity; for the Science of being troublesome without being ashamed, of being repulsed without being troubled, of not being uneasy at the Vexation, which they give others, provided they can succeed in what they eagerly desire

desire and covet, is a Master-Piece of Craft; this is a great Artifice to put others upon the Necessity of voluntarily granting that which they see they should be obliged to grant thro' Importunity: Thus it is necessary to be urgent in making them importunate, and to confirm the Habit thereof in Youth.

As they are soon weary of the Trifles, which they have the most eagerly desired, if they cost them a great Deal of Money, their Disgust must be heighten'd by the Reproach of that Fault, and it must be set before their Eyes till they have repaired it by some good Bargain: But when that which they have bought is worth much more than the Money they have given for it, that Reflection must be made to enhance the Value of that which they have just now acquired, and engage them to rank it amongst their most valuable Play-Things.

THE Disgust which young People conceive for that which they have enjoy'd for some Time, and which they are accustomed to, raises in them an Inclination for trucking; this is also an Inclination, which must be very cunningly managed to make an advantageous Use of it. A Man, who is always ready
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to part with that which he possesses, is not thought to be covetous, and the great Art is to be really so, without having that Reputation. Their Inclination to truck may be made useful to render them industrious. If they truck cunningly for a Trifle, they will get three or four for one, and continuing to truck successfully, it will proceed ad Infinitum. I leave it to the Skill of a Tutor to put these few Mementos in Execution: To show a great Fondness for every Thing we enjoy, a great Deal of Complaisance to part with it, in Favour of those who desire it, provided we lose Nothing by acting so, an unblushing Boldness in setting a low Price upon that which belongs to others, &c. when a young Child is early acquainted with the Way of extorting, in that Manner, from his Fellows, under Pretext of obliging them, his Parents must let him see the great Advantage of that Industry; this is the favourite Quality on which he must be congratulated the most; but with this Precaution, that it is a Joy, which they must keep in their own Breasts. There is no Virtue, which is more embellish'd by Modesty than that. It would be better to be ignorant of it, than

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than to let others be sensible of it; because it is as if they lost it, for certainly they would lose all the Advantage thereof.

Sapiens gaudeat in sinu, sibi que sit magnum Theatrum.

“ Will you, says *Epietetus*, try, whether or no you have true Magnanimity of Soul; when you are almost dead for Thirst, put your Lips near a clear Water, that is running from its Source, without swallowing one Drop of it, but it must be done without Witness, and told to no Body.”

His nearest Relations and most intimate Friends must be, as much as the greatest Strangers, the Objects of his Covetousness; and he must equally applaud himself in making them his Bubbles;

Tros Rotulusve fuat nullo discrimine habeto.

To entrap an Enemy or unknown Person is an usual Virtue, it is a *Pagan* Virtue, the Virtue of a *Publican*: But to become rich at the Expence of a Brother,

ther, is an unquestionable Proof, that we are ready to sacrifice every Thing for our Interest, and that we have it intirely at Heart; and as we have the most often Affairs to transact with our nearest Relations, if we scruple to cheat them, we shall certainly let slip a Thousand Opportunities of Advantage. Moreover, as we can easily exercise our Cunning upon them, because we find they put great Confidence in us, so we can do it with much more Certainty, for it is their Interest to make no Noise about it; the Honour of a Relation is always somewhat sacred, and besides we meet every Minute with Occasions of giving Satisfaction for an Offense done to a Man, to whom we are ally'd; and when on these Occasions, we are at no Expence, they must be embraced with an unusual Ardor. Nevertheless, in the most momentous Occasions, and where we can make a Choice, a Stranger ought to be spar'd rather than a Relation, for a Stranger remembers a Repulse, and will make it a Merit to return it, but a near Relation forgives; we have a Thousand Opportunities of appeasing him.

A Child may soon become a *cunning Boy*, by making Use of *Subterfuges*; and
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this is the Reason, why weought to be very far from absolutely forbidding them; we must laugh at the Aukwardness of the first; when they are a little better concerted, we must allow Something to the improving Craft; but when, in fine, they maintain them with a steddý Front, we must yield without Hesitation. The unequal Conduct of a Tutor will here be of some Use, for if, according to the Humour, in which he is found, sometimes he chides, sometimes he laughs, sometimes he seems to be persuaded of the Truth of the Subterfuge, his Pupil, on one Side, will run the Hazard of always making use of them, but on the other Side, he will concert them with the utmost Care, and will compose his Looks, to make them succeed the better. If he accustoms himself to be chid without losing his Courage, he will experience every Day how greatly Obstinacy, maintained with a good Assurance, may be of use amongst Men.

THERE are some, who, thus venturing to lie without being ashamed, and without any Mark of Uneasiness, get Courage to deny a Depositum newly put into their Hands, and to make Profit of it, while those, who lawfully demand it, are almost ashamed to ask for it. When

a Man is noted for having a brazen Face, he must certainly succeed very well in his Business; for those, who want him, being persuaded that the past Time no ways affects him, and that what we call Honour and Gratitude, are Words without Ideas, they see they cannot hold him but by the continual Interest, which he shall have to be useful to them. They will then make no Reckoning of Time past, but will always pursue his Interest, to the End that he may continue to favour theirs.

It is not enough to be cunning in Projecting, our Projects must be executed *Of Boldness and Courage.* boldly, and when the Craftiness of a *Fox*, and the Courage of a *Lion* are concealed under the Skin of a *Sheep*, there is nothing but what we may aspire to: A Child is happily inur'd to disregard Correction, when he receives it unseasonably, and he is formed by that Means to brave Dangers and Affronts; if he has studied nothing at all during the whole Day, and if he may be exempted from it for some few Slaps of a Ferula, or a Whipping, without being obliged to do what he has neglected, he considers these Ferula's and that Whipping as singular Favours. Tho' you be satisfy'd with his Beha-

Behaviour, you must entertain him with some Stories, wherein some brutish Fellow must be the Hero. You must censure him gently, when he is the Author of a Quarrel, and extol him greatly when he defends himself well; you must be pleased to see him never let go his Hold, and tho' it were his own Brother, to strangle him, rather than to resolve to have him excused, or not to pay him twice the Number of Blows, which he received from him.

FIERCE wild Beasts were probably at first the Objects of Men's Admiration, as well as of their Terror; the antient Heroes framed themselves upon such Models, as we see by *Achilles*, the Hero of *Homer*. A great many Men still preserve these antient Notions, and Ferocity may have its good Effects.

THE Character, which gives great Hope in Youth, is that of laughing at the Mischief, which they have done. This is a Proof that they consider others as a nothing, and that they mind only themselves; and that which is useful, the great Foundation of Duty, they are intirely Masters of. We need not to be surprized, if a Man of that Character succeeds, for he is not divided between the

the Care of others, and the Care of himself, and whatever Misfortune may befall others, that is no Obstacle to him in his Way.

WHEN we reflect upon the Injury, which we have done others, we must necessarily reproach ourselves with it; we are confounded when we meet them, and as we ourselves pronounce our own Condemnation by this Confusion, we inform them, that they have a Right to render Like for Like, and we shall sink under the Burden, because we are frightened: But a Man, who considers as Nothing the Injury, which he has done to others, and is not at all moved at it, approaches them boldly, is the first to smile upon them, and unless they be as untractable as he, forces them to be good humour'd; they are then thought to be reconciled to him, whose Enemies they were reckon'd, and none dare censure the Proceedings, which the injured Parties do not seem to condemn.

Besides, as Men of that Character only regard themselves, and are not at all concerned for others, we may say in some Sense, that they neither love, nor hate any Body. They will be as ready to serve him to Day, whom they opposed

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posed yesterday, because he stood in their Way, if it be suitable to their Interests, as if they had never opposed him; so that the best Method that can be taken, with them, is to yield easily to their Interests, to the End that we may obtain our own thereby.

INSTEAD of a short Chapter, it would be easy to compose a large Treatise concerning Duties, but as this Work is designed for Tutors, who are accustomed to make Reflections, I think, that after having maturely considered the Nature of the four Cardinal Virtues, to wit, *a strong Affection for Riches, Cunning, Courage and ill Nature*, they will be able of themselves to form their Pupils to every Thing which results therefrom.

I HAVE only a Word more to say in Answer to those who may scorn the Cautions, which I have been giving as useless, on Pretext that Nature, that kind Mother leads us of herself to do all that which I have been prescribing. I own, that there are Constitutions so happy as to display, without the Help of Education, the Virtues, which I have just now described, even in their highest Perfection, and I have framed my Rules by studying those excellent Models; and as it is rather a confused Instinct than real Light, which

which directed them so well, it seems to me, that I shall do them a good Office, and at the same Time perform my Duty, by restoring to them, in some Manner, that, which they have lent me; to furnish them with Reasons to justify a Conduct, which is so agreeable to them; and I dare affirm that they cannot quote any better: And indeed, they want to be furnished with Expedients to defend themselves; for to speak the plain Truth, they have to do with formidable Antagonists, who scorn them very much, and condemn them in the highest Degree. If we believe the Maxims of the antient Morality, they are Monsters amongst Men; their Deceit and Violence, which protects them upon Earth from the Punishments, which they deserve, only makes the everlasting Punishment more unavoidable, which must fall upon them. This Earth, this Abode, which upon the whole is so pleasant, upon which the Creator plentifully diffuses so many Blessings; this Earth enlightened by the Sun, covered with innumerable Plants, stored with Animals of all Kinds, diversified with Plains, Hills, Forests, Meadows, and Fields; enrich'd with Corn, watered by the Clouds, and Fountains,

of which the spacious Sea is the common Reservoir: This Earth, which in every Place offers to our Sight Miracles worthy of our Admiration, becomes an Abode full of dreadful Troubles, to Men, who love Righteousness, because they are obliged to sojourn with these wicked Wretches, who living solely for themselves, seem to be born only to disturb the Felicity and Peace of others. These are Spots, which darken even the Divine Providence. We are not able to reconcile this Oeconomy so wise, so marvellous, so uniform, which cannot but be discovered, in the material Universe, with that dreadful Confusion, which reigns amongst Men: All the Parts of the Universe are reciprocally made for each other, every Thing incessantly tends thereto, every Thing therein without Interruption conspires to the same End, to preserve the Universe in its Beauty. But when in human Society we see, that every one regards only himself, that every one is always ready to sacrifice all others to his own Interest, and is incessantly at Work to advance their Misfortune: We are troubled, and we can hardly believe, that this Earth, which in all Places shows us such plain Characters of
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the wise Hand, which made it, was created by infinite Wisdom, to be the Abode of Men, that is to say, to be inhabited by Monsters, whose Life is almost intirely employ'd in Opposition to their Reason, and giving themselves up to Baseness and Cruelty.

THE Philosophers, whose Understanding could not but acknowledge a Supreme God, and his Providence, were sensible of the Force of this Difficulty, and have left no Stone unturned to resolve it. The Holy Men enlightened by Revelation have been sometimes stagger'd thereby. *As for me, said Asaph, my Feet were almost gone: My Steps had well-nigh slipt: For I was envious at the Foolish, when I saw the Prosperity of the Wicked. Pride compasseth them about as a Chain: Violence covereth them as a Garment: They prosper in the World, they increase in Riches; verily I have cleansed my Heart in vain, and washed my Hand in Innocency: For all the Day long have I suffered Oppression.* Therefore to reconcile the infinite Wisdom of God with itself, we must conclude that one Day Mankind must be wholly changed; God is absolutely obliged to take *Vengeance and Retribution* on his Enemies; his Love

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for that which is just and right requires it. It is a righteous Thing with God *to recompense Tribulation to them that injure the Innocent, and to punish them with everlasting Destruction, when he comes to be glorified in his Saints, and to be admired by all them that believe in him.* Thus the most dreadful State is unavoidable to them, whose Felicity is the most compleat upon Earth in the Eyes of corrupt Men; God would forget himself, if the Terror of their Fall should not answer the Excess of their Elevation.

——— *Tolluntur in Altum,*
Ut lapsu graviore ruant. ———

Whoso mocketh the Poor reproacheth his Maker, and he that rejoiceth at their Calamities, shall not go unpunished. It is with these Reflections that Asaph dissipates his Troubles. I went, says he, into the Sanctuary of God, then understood I their End: Surely thou didst set them in slippery Places: Thou castedst them down into Destruction; O Lord, when thou awakest, thou shalt despise their Image. Asaph does not look only upon temporal Punishments, for he says in the foregoing Verses: For there are no Bands in their Death,
but

but their Strength is firm: They are not in Trouble as other Men; neither are they plagued like other Men; that is to say, they have two Seasons, one of a short Prosperity, and the other of an everlasting Punishment. For behold the Day cometh that shall burn up all the Proud, yea and all them that do wickedly.

THE silliest Fables, with which the most Ignorant amongst the Heathens were captivated, were not able to efface the Notion of that Truth, and so far from effacing it, that it was by mixing it artfully with their Fictions, that the Poets made them received, and that *Falshood* was convey'd under the Appearance of Truth, There was according to them a Place set apart in *Tartarus* for these groveling and mercenary Souls, who setting every Thing to Sale, were at last found capable of selling even their Country, and that they only wanted a fit Opportunity to do it.





C H A P. II

Of Instructions.

LL agree, that after *Morality*, the principal Care in Education ought to be concerning *Learning*. Most Fathers have no other View but that, when they take Tutors for their Children; they think that Age, and Understanding, which comes with Age, and, in fine, Conversation in the World will inform them sufficiently how to live, without troubling themselves too soon about it; but as for Learning, most People confine themselves to that, which they learn while they are Pupils.

It is enough to be thought learned.

BUT for Fear of establishing an erroneous Principle with Regard to Studies, it is necessary at first to observe that Learning is only useful, and consequently Praise-worthy for the Reputation, which

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it procures; and to be convinced of this, we need only compare the Condition of a Man, who is believed to be acquainted with what he is ignorant of, with the Condition of him, who is believed to be ignorant of what he thoroughly understands: Do but zealously defend antient Errors, on a Subject with which you are not at all acquainted, and you shall be honoured as the Support of both the Commonwealth and Religion. On the contrary, do but teach some new Truth, and run the Hazard of enlightening and dissipating inveterate Darkness; tho' your Arguments were so many Demonstrations, yet you shall be taken for both an Ignoramus and a common Disturber. The Time was, that to get a Professorship, it was necessary to hold substantial Forms, the four Elements, and *Ptolemy's* System, but *Pores, subtle Matter, and the Motion of the Earth*, were all thought Whimsies; and Woe to them, who being acquainted with these Truths, were not so wise as to conceal them. From this Principle of Experience, and which is intirely grounded upon the Nature of the human Mind, it plainly follows, that a Tutor above all Things ought to teach his Pupil *Latin*. A Man,
who

Of the Im-
portance of
Latin.

who only speaks his own Language, were he the most judicious Man in the World, he will always be ranked in the same Class with others, he will always be confounded with the Vulgar, for People are not accustomed to admire what they understand. But express yourself in *Latin*, quote now and then some *Greek* Author in his own Words, and the most Proud and Haughty will be obliged to strike the Flag before you, and own your Superiority. A Man speaks, and I understand nothing of what he says, therefore he is a Man of vast Learning in Comparison of me.

BUT tho' it be possible, that a Man, who speaks only the Language of his own Country, may acquire some Reputation, how much Time, and how much Pains will it not cost him? He must have at least a great Deal of Knowledge, a clear Way of expressing himself, and Exactness of Judgment: But speak *Latin* readily, without being acquainted with any Thing else, and you will be accounted a learned Man. If in the publick Disputations, which make so great a Noise in the Schools, they spoke in their Mother Tongue, what a Disgrace would it be for the Respondents, who
depart

depart from thence covered with Glory, and Objects of Admiration! What silly Things in the Objections! How much Nonsense and meer Bawling concerning Matter of no Moment! What insipid Jest! What Rudeness and Indecencies sometimes! But *Latin* authorizes every Thing; it is lawful to be uncivil, it is lawful to be a Pedant, it is sometimes lawful to be obscene, provided it be expressed in that Language.

WHEN Men, to oppose this Torrent of Custom, ask with a modest Look, Whether or no there were no Coxcombs at *Rome*, and whether or no common Porters, Labourers, and those who followed the meanest Trades, did not speak *Latin*, with as much, and even more Facility than our Doctors, that's an Objection, which must at first be answered with a loud Laugh; and after having thereby put those out of Countenance, who run the Hazard of proposing such a Question, you must gravely add, That tho' a Man be perfectly acquainted with the Principles of *Geography*, *History*, *Geometry*, *Astronomy*, *Natural Philosophy*, *Physick*, *Law*, and even *Divinity*, if he does not understand *Latin*, he is not worth a Rush; he would be reckoned a
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meer Ignoramus, and would indeed pass for such amongst whole Nations. You cannot imagine what a great Effect those few Words, pronounced with Gravity by a Professor, are able to produce: When a Man answers in such a Manner, the best Way you can take, is to give Judgment on his Side.

BUT, some may say, let us talk now seriously: Are there not a great many discreet Men in the World, who are not satisfied with Words only, but who attentively regard Things; who distinguish Appearances from Reality, and do not confound a silly Fellow, who speaks *Latin*, with a knowing and judicious Man, who does not understand it? Yes; to convince you that I speak very seriously, I grant what you say; but grant me also, that these Men are not always those, who can dispose of the Fortune of others; and even very often, tho' it were in their Power, they would be obliged by their *Interest*, and consequently by their *Duty*, to follow the Torrent, and to accommodate themselves to the Prejudices of the Multitude. The most sure Way to gain a great Number of Votes is not that of deserving them.

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ANOTHER very forcible Reason, which ought to engage all wise Tutors, that is to say, all Tutors that pursue their own *Interest*, to make *Latin* the principal Subject of their Instructions, is, because Nothing is more commodious for them. A long Exercise is dictated to a young Child, he spends two or three Hours in turning it into *Latin*, this is a good Opportunity of Leisure for the Master, and yet the Pupil is not fatigued, and does not complain of his Task; especially if the Tutor be so prudent as not to reprimand him at all for the Faults which he commits, for he makes, at his Ease, two or three Lines, and then rests; he makes two or three more, and then plays; he comes again to his Exercise, eats some Fruit, goes and prattles with a Servant; then comes again, diverts himself, fights with his School-Fellow, and, in fine, arrives through these Intervals at the last Word of his Exercise. When by Chance he translates some Lines pretty exactly, the Tutor goes to his Father, and extols him to the Skies; the Places, which are nonsensical, make him laugh, the Number of Corrections shows the Tutor's Care, and when the whole Exercise is writ fair over, the Father looks upon

upon it as the sole Effect of the Hand, that transcribed it, and seeing his Child thus pass the same Road that he himself passed, he seems to be born again, and grows young with Pleasure in that dear Image. But if a Tutor endeavours to improve the Understanding of his Pupil, what does he get by that? Does not the Father know, that his Son will not fail to be like him, and, consequently, arrive in Time to Reason, as well as he, without the Tutor's troubling his Head about that?

SEEING it is so necessary to understand *Latin*, or to be thought to understand it, the Grammar-Rules ought to be learn'd by Children in *Latin*; which I am willing to observe in Opposition to the new Methods; for Experience shows, that of ten Scholars, who have gone through every Class, there are at least seven, who understand no *Latin* but what is in the Rules, which they have learnt by Heart, and which they have repeated a thousand Times.

MOREOVER, by accustoming them, in this Manner, to get by Heart, what they do not understand, they will become docile, an excellent Habit for Masters, they will learn by Degrees to value
what,

what they do not at all understand, and then there will be no Fear, that they should become Reasoners; they will keep to what they find settled, without informing themselves why, and thereby they will be more disposed to learn Religion, which, after *Latin*, ought, according to Custom, to be the main Employ of Tutors.

I SUPPOSE, that a Tutor would not be so unthinking, as to teach his Pupil any other Religion, than that which he thinks to be the true one; seeing then he is certain that it is a good one, and consequently does not deceive his Pupil, by inculcating it to him, he ought incessantly to inculcate it, and the most short and sure Method to convince him of this, will unquestionably be the best. Now the most short and certain Way is undoubtedly that of Authority. It is dangerous to let a Child discourse upon the Subject of Religion, and for Fear he should take a Fancy to do so, it is the safest not to give him Leave to do so upon other Subjects. We find Reason is ready enough, in Youth, to be sensible of the Force of a Difficulty, but it is not so ready to make them understand Answers, which very often are obscure, because they

The Method of teaching Religion.

they are abstruse, and almost always made up of subtle Distinctions, which may be esteemed for the Piety and Gravity of their Authors, and yet be very hard to be understood.

THEREFORE every Thing, that is proposed to them in their younger Years, must be proposed to them with a definitive Air and Voice. Not only every Objection, but even every Question, every Desire of Explanation ought to be rejected with an extreme Impatience, and ought to be considered as horrid Matter of Offence; when they take it into their Heads to start Objections or Questions, their Tutors must take them up short, more than for a Lie, and much more than for an Oath; they must tell them, that they are in Pain for their Salvation, and that all these Starts of Wit are Suggestions of the Devil, who transforms himself into an Angel of Light, who always loves to inspire them, as he did our first Parents, with the Desire of Knowledge, and the Fondness of criticizing the Sense of Revelation. When it is very easy to solve the Objections which they raise, and to give them the Explanations, which they require, Tutors may do it; but that must be done with

with so morose and so scornful a Look, that they may not desire to come again; *See there, they may say, your fine Difficulty, a meer Nothing, that does not deserve a single Thought.*

AS SOON as they are cured of this Impertinence of asking Questions, they may give them some Tokens of Affection and Confidence, they may be considered as *Vessels of Election*, they may be reckoned to be out of Danger, and when that Fire, being extinguished, has made Room for an intire Submission, they must be treated with the utmost Respect, they must be highly commended and bountifully rewarded; *These are young Plants, which the Church may be sure of, their Christianity will always be the true Christianity as established according to Law.* They will one Day maul Hereticks, Fanaticks and Schismaticks, of whom they must always make tedious Harangues, embellished with the most disgracing Epithets, and pronounced with a most scornful Voice. By this Means their blind Submission will not be a meer, stupid and lethargick Submission, confined only within the Bounds of Silence and Credulity; it will be an active and impetu-

ous Blindness, and a Zeal that will overthrow every Thing to compass its Ends.

ALL this, as you may easily observe, is not hard to be put into Execution ; Nature must only be helped a little, it leads directly to it ; Man's Mind is naturally slothful, and especially does not chuse to meditate much upon Religious Matters ; what Satisfaction will it then be not to search at all into them, and to be able to make a Merit of it, to reflect upon them only a little, and to be satisfied with the Formularies, which the Memory is charged with once for all ! Man also naturally delights to teaze and vex others, his Pride cannot bear that another should fancy himself more enlighten'd than he is, and think otherwise than he does : What Satisfaction will it be to persuade himself that God approves of his Hatred and Anger ! These are the happy Principles, with which the S.... and the A.... were acted and moved from their Youth. Every Man whose fierce Temper had been less encouraged by the haughty Precepts of some Teachers full as imperious as impatient, would have had a false Shame, and thought it a vile Disgrace of the Dignity of his Character, to have walked at the Head
of

of an ungovernable and ignorant Mob ; to be the Object of their Acclamations, and to fall in with the scandalous Measures of those very Men, who considered him as a Madman, and openly called him so. Such a Man would have been in great Pain to have gone to every Place to solicit Mutineers to a Sedition, and to incite them to violate their Oaths ; it is then in such a School, that *those Heroes of Virtue* are formed, whose *Interest* directs their *Duty* and who never blush but for Vexation of finding themselves mistaken.

LET us not lose the Sight of these illustrious Examples too soon, they are proper to make us admire the good and happy Effect of an excellent Education. A famous Orator being one Day extraordinarily applauded by the Multitude, was afraid that he had said some silly Things. This Orator reasoned : But with what Application must a Man labour, to gain a Habit of shutting his Eyes to Reason, of finding his Glory where every Man of a good Understanding would think he found his eternal Shame ? I mean in the Acclamations of a Multitude of drunken and seditious People, prompted on, and gathered together

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ther by the most ill-affected *Boutefeus*.
What a fine Spectacle is this! How worthy of a Successor of the Apostles, of a Minister of *Jesus Christ*; that is to say, of a Minister of Humility, Good-Nature, and Moderation! But a blind Zeal makes all these Reflections disappear, which would restrain the Tongue of a Reasoner, and with that Zeal all Scruples vanish, and we go on *Jehu*-like towards what is useful.

CHRISTIAN Soldiers, after having faithfully served the Powers, to whose Orders their lawful Sovereign had subjected them, after having happily passed thro' all the Fatigues of the most rigorous Season, desire before their Return to render God Thanks on that Account, and prepare themselves to go to some Church to perform their Devotions there. These Christians worship the same Creator that the Prelate does, who thinks that House of God under his Jurisdiction; they call upon him in the Name of the same *Jesus Christ*, and in all the Articles of the Reformed Religion, they think as he does; keeping only within the Bounds of a profound Respect towards all the Pastors of the Church; they do not carry that Respect almost even to Adora-

Adoration ; and these good and honest Men have no Knowledge about some subtle Disputes concerning Rituals and Ecclesiastical Government. See here enough to think a Temple profaned by their Prayers; these *Christians* are not worthy to worship God. Reason does not lead to this ; but we come to maintain such Absurdities as soon as we have gained in our Youth a Habit of hearing nothing, and as soon as we give, with the Eagerness of a holy Zeal, into all the Maxims of the Party, amongst whom Chance happened to place us at first. These Clergy-men are intirely happy ; they admire themselves ; they receive the Applauses of Men of their own Faction, whom alone they condescend to consider as Men ; they live content, and fear not the enlightened as well as disinterested Judgments of Posterity ; no, those, who come after us, will never believe, that, in an Age so enlightened as ours is, there were Men in Place, who had the Reverse of good Sense to such a Degree ; and the Facts, which I recite, tho' they be known to be undeniable, to the great Scandal of all those who can reason, will be believed in future Ages to be supposititious.

THE Way of Examination inspires us with quite different Sentiments, and Self-Love sometimes finds its Account therein; it is only by a deceitful Illusion of possessing a Wisdom conformable to that, which the Apostle describes in these Words, undoubtedly ill understood, *Prove all Things, hold fast that which is good.* But to be plainly convinced, that the Way of Examination is not a good Way, we need only call to Mind our great Principle, and reflect that that is not usually the Way of *Utility*. A Man, who is not convinced of this, till after a close Examination into Things, discovers, by his own Experience, that it is not an Undertaking very easy to be put in Execution: Therefore if he sees some, who do not succeed in their Undertaking, but who, now and then, fall into some Mistakes, he really pities them, and thinks that the Way of Mildness and Tranquillity is the proper Way to draw them from their Errors, and to convey to their Minds the Lights which they desire, but are not able to procure of themselves, and from which they turn away only because they cannot discover them. But he, whose whole Belief costs him only some small Efforts of Memory, considers all
those

those as mad Men, who refuse to give themselves that little Trouble. Now it is always dangerous to show Sentiments of Aversion to them, who do not think in every Thing agreeably to the Religion established according to Law; most People can hardly persuade themselves to love those, who think as they do, concerning all Subjects. There must be some other Motive joined to this to form a Friendship amongst them.

MEN commonly love one another no farther than *the Spirit of Party* unites them; therefore when a Man does not look upon another, who is in an Error, with an evil Eye, and does not charge him with odious Epithets, other Men think that he approves of him; they don't doubt, but that he is of the same Opinion, and that that is the only Reason why he favours him. Now let no Body be deceived by this; a Suspicion of that Nature is a Blot that can never be effaced; he, who has been once suspected, will always be so: You will endeavour in vain to restore a cracked Reputation, by pursuing other Methods; you may contract a Familiarity with Persecutors, and you may take both the temporal and the spiritual Sword; all that you will

gain thereby, is, that while some suspect you as a false Brother, others will condemn you as a Prevaricator, or despise you as a Hypocrite; so that this is the Advice I would give, *unless some great Interest indemnifies you from the Stroke, which is given to your Reputation, it is not worth while to pass from Moderation to violent Measures*; happy are they, who by being bred up in good Principles, are never obliged to pass thro' these Difficulties! A Tutor can do nothing better for the Interest of his Pupils, as well as for the common Interest, than to inspire them very early with *that Love of Instinct for the Religion, which is found established by Law*. They must be taught sometimes to consider Explanations with Indifference, Objections with Scorn, and Scruples with Indignation; a wise Aversion to Examination, and a holy Disregard for Reason must be cultivated in their tender Breasts; and nothing is more easy in those young Years, when it no sooner begins to creep, but to hinder its taking Wing, and intimidate it, you cry out with a frightened Voice, *Come down, silly Reason, come down*. Then is the Time to make them understand, that all the Advantage they can get therefrom is,

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to make Use of it, to inform them that the best Way is, to make no Use at all of it; *the Man, who makes the best Use of his Reason, is he, who reasoning, concludes that it is not necessary to reason.* The most wise then is he, who intirely renounces his Reason; and whosoever takes a Fancy to be attentive to its Lights, to consult it, and to rule, according to its Direction, his Sentiments and Behaviour, deserves that the common Definition of *reasonable Beings*, which is given to other Men, should be denied him, to make him satisfied with the ridiculous Nick-Name of *a Rationalist*.

SOME Protestants will undoubtedly be found, who will not intirely approve of the Principles, which I set forth, and much less the Consequences, which I draw therefrom, and will think them too conformable to the Maxims of the Church of *Rome*. But I ask them, Whether or no they were not in the wrong to separate themselves from that Church, in Case that it was not erroneous? As we have then good Reason to congratulate ourselves on being out of it, supposing that the *Roman Catholics* hold dangerous Errors, and that the Spirit of Examination, which caused that Separation,

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tion, was, at that Time, a happy Spirit, which produced that excellent Effect; it is plain by the Rule of Contraries, that a Protestant would be in the wrong to separate himself from his Church, and that the Spirit of Examination, which might perhaps cause some Separation, as it has happen'd both to the *Nonconformists* and *Arminians*, is a dangerous Spirit. Let those, who are mistaken, examine into it; they are obliged to do that to extricate themselves from Error. But to what Purpose, is it to recommend Examination to those, who profess the Truth? It is fit and proper that the Felicity of their Birth should exempt them from that dangerous Trouble. *Luther* happily dissipated the Darkness, with which the Church was surrounded; a great Part of *Germany* came to the Knowledge of the Truth by his Means; why should a *Lutheran*, who is born in the Time of Light and Knowledge, take the Trouble of examining into the Pretensions of the *Calvinists*?

THERE are some, who give Leave to examine into Things, and who even recommend it, provided no ill Use be made of it. This last Clause is superfluous, for who ever thought that it was lawful

to authorize an Abuse? But they explain themselves, and add, that if we examine into that which is established according to Law, that Examination ought to be done with so much Wisdom and Prudence as that it should never furnish us with any Notion against it. It is lawful then to examine into Things with a View to see in the Objections all the Weakness, which the Laws command us to see, and in the Arguments all the Force, which these same Laws require that we should find therein: But we must never discover, either in the Objections a Force, or in the Arguments a Weakness, which the Laws do not permit.

I DON'T like these Mitigators, who seem to give bountifully and yet give nothing at all, because they are so cunning, that they always take away with one Hand, what they give us with the other. Why don't they speak plain, and say as I do? *You must believe implicitly*, instead of saying, You may make Enquiries into Things; but you must turn away your Eyes from every Thing that has a novel Look; you may examine Things, provided that Examination turns only upon uncontroverted Subjects; and
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with Regard to those, in which some small Difficulties may appear, and concerning which no full Resolution is yet taken, you must put off the Examination of them, till it be needless to enquire about them.

I COULD wish that they, who run the Risk of falling by Examination into Opinions, which are not authorized by Law, would reflect upon the Danger, to which they expose themselves. The learned Dr. *Dodwel* has been so charitable as to set it before their Eyes; and his charitable Zeal, with the Design of intimidating Innovators, made him disregard the Scruple of proposing Something intirely new. If then, as this learned Doctor supposes, the Souls of those Men only are immortal, who are baptized by Bishops, or by Priests, who received holy Orders, according to Law, from Bishops; to what Danger, I pray you, are not the *Non-Conformists* exposed? And tho' Zeal may have carried the Notion of the learned Dr. *Dodwel* too far, does not Prudence require that we should take the most sure? The *Non-Conformists* do not restrain the Soul's Immortality to such Ceremonies; Men may then according to their Sentiments be

be immortal, without having been baptized by them. But if we believe Dr. *Dodwel*, Men cannot be so, without having been baptized, (or confirmed at least as I suppose) by the *Conformists*. To run no Risk, let us turn *Dodwelists*.

I CONFESS without any Equivocation, for I cannot disguise my Thought, that the Opinion of Dr. *Dodwel* seems at first to be the highest Extravagancy, and that Men, who are discreet, look upon it as the greatest Proof, that ever was seen, of the Extremity, to which the Spirit of Party may carry Men; but this perhaps is a Prejudice, which may spring both from the Novelty of the Opinion, and the Weakness of the Arguments, by which it was maintained.

SEE here a new Scheme, without Contradiction better than any of those, which have been alledged; and if this be not convincing, it is in vain to seek for others, for it is demonstrative; seeing according to Mathematical Demonstrations, it runs upon Proportions. A Man, takes it into his Head to examine into what is established by Ecclesiastical Laws, and who, after that Examination, persuades himself that there is something amiss, and to be altered in these Laws; such

such a Man visibly acts out of his Sphere, and his Pride passes over the Bounds prescribed to the human Mind. As then he had a Desire to rise above Men, he deserves to be put under them, the Punishment is thereby proportionable to his Fault; his audacious Flight renders him worthy of being reduced to the Condition of brute Animals, and to lose his Immortality, unless God, by a Kind of Miracle, thinks fit to continue Immortality to these unworthy Souls, to give to his Ministers the agreeable Consolation of seeing them burn eternally, who carry the Insolence of a rash Curiosity to such a Height, as to pretend to have a full Knowledge of their dark Decisions.

ALL that, that I have been saying, shows, that we cannot use too much Caution on a Subject of such Importance, We ought then to be very far from fancying, as some do, a pretended Difference between that which is essential, and that which is not so; for Things which are in their own Nature the most indifferent, as a Coat, a Shirt, a Sort of Band, the Form of a Hat, long or short Hair, a Gesture, a Grimace, as I may say, and an antiquated Word; all these Things, as soon as the Laws have determined them,

them, or a long Usage, equal in Force with the Laws have authorized them, they become essential, by their Connection with that which of itself is essential. Let the human Mind, which can never fix itself, have the Liberty of examining into any one Article; it will immediately pass to the Examination of another, and acquiring by its Labour both Strength and Courage, nothing will escape it, nothing will be sacred to it, and nothing which it will not desire to see openly.

THERE are some, who wish that Tutors would begin to teach Children Religion with the Articles, which are the most proper for their Capacity, and lead them to the more complex and difficult Subjects, the most hard to be understood, as they are able to understand them. Tutors should teach them at first historical Facts, and then explain to them the Ten Commandments and the Duty of Prayer; and concerning every one of these Articles, instead of being satisfied with requiring from them a ready Repetition of some Answers, which is nothing but the Work of the Memory, they should rather employ their Understanding, and that the Questions, which are proposed to them, should serve
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to excite their natural Powers, and draw from their Minds attentive to, and enlightened by foregoing Instructions, proper Answers, which may seem to result naturally therefrom: They think, that Men have a greater Affection for Truths, which they have the Pleasure to find out, and that they captivate the Heart, from whence they sprung; instead of remaining in the Memory very often without having any further Effect. Tho' I perfectly esteem and honour those learned Men, who have these Thoughts, yet every one may plainly see that I cannot adopt their Scheme, without contradicting myself; for, by their Favour, I dare, with some others, call it dangerous, seeing it accustoms Youth to see, and a Mind bred up in that seducing Way, would always desire to see, and always understand; whereas beginning at first with that which is the most profound, and the most obscure; Minds are very soon accustomed to Submission and Dependence, and gain an unchangeable Habit thereby.

I WILL not suffer myself also to be misled by another Notion, however specious it may be. There are some Persons, who desire that the first Elements
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of Religion, the first System, with which the Memory of Children is to be burden'd, should be intirely expressed in Scripture Terms. But this Method has its Inconveniencies ; for, as the Sense of Expressions in the Scripture is not always exactly determined, they are sometimes somewhat indefinite, and susceptible of many Senses; especially when they are taken out of their Place, Youth would run the Hazard of determining the Sense thereof, or leaving it undetermined, till they had acquired a greater Share of Knowledge, which is always dangerous; whereas, if Tutors would first give Passages an Explanation and a Sort of Paraphrase, to fix the Sense of them according to the establish'd Laws, and according to the Meaning and Intent of the Church, that Sense would without Fail offer itself the first, and even that alone, to Minds so prepared, and appear to them ever after the most natural, and they would constantly follow it.

AN intire Submission to the Church establish'd according to Law should not fail to be followed by a profound Respect for its Ministers ; but as People are divided in their Sentiments upon that Subject, I am going to clear it up, and

*A blind
Respect for
Clergy-
men.*

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to leave no Ambiguity therein, to the End that Tutors may not be mistaken in the Opinions, which they ought to instruct their Pupils in.

SEE here the Plan, which some frame of the respectful Sentiments, which are due to the Ministers of the Church; they ground both the Necessity and Justice of these Sentiments upon the urgent Need that Men have of them, upon the infinite Value of the Advantages, which they gain therefrom, and, in fine, upon the great Pains and Charges, which they are obliged to put themselves to, that they may be fit to procure what they expect from them, and what they have a Right to require from such a holy Profession.

WE are born in Ignorance: We are bred up in Darknefs, Errors and Prejudices: Assoon as we begin to make some Use of our Eyes and Ears, we are seduced by a thousand fatal Examples, and a thousand contagious Speeches; being a Prey to our Whims and Passions, which are reciprocally at Variance one with another, and which tyrannize over us one after another, we pass a short Life in useless Projects, in a long Repentance, in painful Efforts, in vain Satisfaction,
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in superficial Joys, and in cutting Bitterness and Afflictions; we pass it with Impatience and Murmuring, with Injustice and Ingratitude, sometimes in Infamy and Cruelty; we finish this uncertain Course with an End yet more uncertain, and go blind-fold over the dreadful Step, which decides our eternal Fate.

How much have we then to fear from these Prejudices and Passions, which Experience so often assures us are mistaken Leaders, and perfidious Counsellors? And what can we hope from poor and wretched Reason, which these blind Prejudices, and these extravagant Passions have seduced, and found Means to draw into their Interests? Revelation indeed would offer us some Assistance, but unhappily we have no Interpreter of that Revelation but this debilitated Reason, or rather these Prejudices, and these Passions, which have driven right Reason out of her Throne to lord it over us in her Stead. In vain would we attempt to shake off that fatal Yoke; the urgent Necessities of this Life won't give us Time to do it; the Husbandman is obliged to delve in the Earth; the Artisan is obliged to work both Day and

Night to support himself and his Family: The Magistrate is obliged to be always attentive in preserving Order and Tranquillity, to hear Complaints and Expos- tulations, and to end Differences, which incessantly come one after another: Can any of them reserve to themselves so much Time as they want for their Reli- gious Information.

BUT this Work being too painful, and too long to undertake, and to hope for any good Success therefrom, there are charitable Men, who are born only for the Felicity of the People, whose whole Application tends to make it easy; this is what a Minister of the Gospel only dedicates himself unto. Being employ'd in so great a Design, his first Care is to inform himself faithfully; fearing, as the greatest of Misfortunes, to give his Fancies the Name of eternal Wisdom, to declare to Men, from their Sovereign Master, the Mistakes of Reason, that is a Slave to Opinion and Interest, and to tumble *like a blind Man into the Ditch with the Blind that follow him* with Temerity and Assurance; he is sensible of the Necessity he is in to be the first certainly persuaded of what he teaches, before he opens his Mouth on any Sub-
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ject whatever. For this End, he must at first learn in what Manner an exact, just and severe Examination ought to be made; for to be able to make such an Examination, all the Rules thereof must be well studied, he must learn how to make Use of them, his Reason and Understanding must be free from all Prejudice, the Faculties of his Mind must be improved and enlarged continually by exercising them, and, in fine, frequent Essays must be made upon several Subjects, before he turns it upon the most important of all. Besides, he must acquire several necessary Helps, to wit, the Knowledge of *the Learned Languages, History*, and a great many others, with which the human Sciences furnish us.

BUT principally it is absolutely necessary for him to place himself above every Thing, which draws Men into Illusions; above every Thing, which leads them into, or maintains them in Error: A Man, who dedicates himself to enlighten others, to bring them back from their Prepossessions, and to convey into their Minds, instead of ill grounded Opinions, Notions, which will make them happy even in this Life, and lead them into the sure Ways of eternal Felicity, is

himself oblig'd to be free from every Prepossession, and to follow Truth only, he ought always to be ready to sacrifice every Thing to acquire it; as Father, Mother, Country, Fame, Honour, and Riches: He ought to be sensible only of the Happiness of never mistaking himself; every other Interest ought to vanish from his View; he ought to have his Eyes to God only, whose Minister he is, and he ought to apply himself only to the Restoring of the Wicked and the Blind.

AFTER having acquired the Light of this Truth, the only Object of his Zeal, of this Truth, which certainly does not fly from the Minds, which seek for it with these Dispositions, and which cannot escape them; after having been sensible of its Brightness, he must inform himself of the Means of conveying it intirely pure into the Minds of others, and with all that Evidence, which is the proper Character thereof. After this he is engaged in new Labours; he must be acquainted with the secret Recesses of Man's Heart, and of all the Ways by which he may acquire that Knowledge; he must inform himself of the Sources of his Mistakes, and of the History of his ill Conduct; he must know how to found
this

this Heart, in Order to suit his Instructions to his Capacity; he must be able to gain his Attention; he must find out the Secret of pleasing him, when he corrects or censures him, and of making himself Master of his Confidence, even when he contradicts him, and combats his dearest Inclinations. He must always express himself with Clearness, sometimes in brief Terms, sometimes with Copiousness, and always with Politeness of Language; he must know how to deliver himself with Plainness and Majesty, sometimes with Strength, and sometimes with Delicacy, and always agreeably to the Rules of Regularity and Exactness. He must be Master of his Stile to diversify it according to the several Occasions: Sometimes it is necessary to lay the Passions, and sometimes to rouse them; sometimes Truth must be conveyed into the calm Soul, and settled there by Argument, whose Simplicity must be absolutely free from all Appearance of Surprise, and above all Suspicion; sometimes he must pronounce Trouble, Terror and Consternation to Hearts that have rebell'd against the Truths, of which they have been convinced. Then will it be necessary to be acquainted with the

Ways of joining to these Arguments, which terrify and touch the Heart with Impatience, tender Sentiments, to which Men joyfully assent, and putting them into a State of yielding and consenting thereto, without Fear of being deceived. What Attention! What Vigilance! What continued Meditations! What Days and Nights passed in painful Efforts for a Soul, which the Sincerity of its Zeal has not set intirely free from all Weakness, and has not raised up above the Appetites and Sensations common to human Nature! What innocent Pleasures! What sweet Amusements sacrificed to the Desire of making ourselves useful to others, seeing their Wants, and being resolved to contribute to their most solid Felicity! But these are not the Sacrifices alone, by which these holy Souls, these good and excellent Men, or shall I say, these precious Gifts of Heaven, and of whom certainly *the corrupt World is unworthy*, render themselves respected; with such a Capacity for Business, if they had turned their Views towards this World, to what would not that surprizing and indefatigable Skill have carried them?

Now to whom does it belong to pay the Cost of so many Sacrifices? The
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Gratitude, which they require, and which they openly dare require, is to be serviceable in some Sort, to have the Ear of the People, and to see the Fruit of their Cares. To this so much deserved Gratitude, and so justly due, which concerns us, more than themselves, there are two others, which are to be added; one of which cannot be denied them without Cruelty, nor the other without Barbarity. As they are born like other Men, with Imperfections and Weaknesses annexed to our Nature, they demand that we should remember, that, to the End that tho' they should fail in their Design, their Charity might experience a charitable Return. Another Favour, or rather another Justice, which they do not demand, but in which we must be very hard-hearted, if we don't make it our Care to prevent them, is, to be exempted from the sorrowful Necessity of leaving off their important Occupations, by Cares which do not become them, and to be able to live in such an easy State, as may keep them from falling under the Weight of their Meditations, and put them in a Condition of supporting themselves longer therein, and improving them to a greater Advan-

Advantage. Ought it to be an uneasy Idea to think of parting with some Goods, which swiftly pass away, to procure Tranquillity to some select Men, who dedicate themselves only to discover to others the Ways, which will surely lead to an everlasting Happiness, and to put them in a Condition suitable to improve their Lights every Day concerning those Ways, which our Vices have covered with Darkeness?

SEE here a Sketch of what Respect we ought to have for the Ministers of the Church; and this Sketch, as doubtless the Reader has remarked, is established upon two Principles, the one *honest, recommendable and regular*; that which is *just*, that which is *becoming*, and that which is *fit and decent*, is the *Foundation of Duty*; the other, that the Affairs of the Church are actually managed as they ought to be.

BUT let us change these pleasing Suppositions a little to accommodate ourselves to the Times, and the new Maxims; let us make *Utility* the Foundation of *Duty*, and let us imagine Things to be not as they ought to be, and as they really are in some Parts of the World; but

but as they might have been, and actually are in some Places.

IN *the Tares mix'd amongst the Corn* denote Errors, which would be mix'd with Truth; this Parable informs us, that there will be Ministers of the Church, who will lead the People into Errors; and if the Mixture of those Grains denotes only the Mixture of wicked Men with the Good, this Mixture may relate to those, who are Leaders, as well as to those, who are led by them. Under the new Dispensation it happens, as it did under the old, where God complains by the Mouth of the Prophet ISAIAH, that *all his Watch-men are blind, that they are all ignorant, they are all dumb Dogs; they are Shepherds that cannot understand; they all look to their own Way, every one for his Gain from his Quarter.* And from *the Prophet even unto the Priest, every one dealeth falsely: They have healed my People slightly, saying, Peace, Peace, when there is no Peace.* St. PAUL foretold that there should be false Teachers, who, departing from the Faith, should speak Lies in Hypocrisy. And St. PETER tells us, that as there had been false Prophets amongst the Jews, so there should be false Teachers amongst the Christians. In the very Days of

Isa. lvi.

Jer. vi.

1 Tim. iv.

2 Ep. ii.

of the Apostles, there were those, whom the Affectation of being thought learned, the Spirit of Disputation and Subtility, *had turn'd from the Faith.* There was a

1 Tim. vi. *Diotrephes*, who loved to have the Pre-

1 Cor. i. eminence: There were growing Sects, and these Sects had their Chiefs: There

Phil i. *were those who preach'd Christ of Envy and Contention.* It was with a View to

put a Stop to such Disorders, that the Apostles exhorted their Disciples *to keep that which was committed to their Trust,*

1 Tim. vi. *avoiding profane and vain Babblings, not intruding into those Things, which they*

Phil. ii. *had not seen. Let nothing be done through*

Col. ii. *Strife and Vain-Glory, look not to your own Things; feed the Flock of God, not*

1 Pet. v. *by Constraint but willingly, not for filthy Lucre, but of a ready Mind, neither as being Lords over God's Heritage, but being Examples to the Flock.*

IN the Ages, when Christians were every Day exposed to Persecution, the Episcopal Dignity was then so tempting to ambitious Souls, that all Manner of Ways were employed to obtain it. A little Time after the Persecutions of the Pagans, and under an Emperor, who was an Arian, the Prefect of Rome was obliged to make Use of his Authority to prevent

vent the Violence of Parties and Factions: But he could not prevent them. *Damasus* and *Ursinus* courted the Episcopate of *Rome* with such Eagerness, and their Followers were animated against one another with such great Fury, that in one Day a hundred and seventy dead Bodies were dragg'd out of a Church. The Governor of *Rome*, after having vainly attempted to appease or repress them, was at length obliged to give Way to their Fury. A Dignity, adds the Historian, whose Revenue puts them into a Condition of living with all the Pomp of Kings, easily determines ambitious Souls to obtain it by all Manner of Ways. They would have acted much better, continues he, and would have pass'd their Lives more happily, if in Imitation of some Bishops in the Provinces, they had procured by their Sobriety, Simplicity and Modesty the Approbation of God, and the Respect of his true Worshipers. This is what we read in *Ammianus Marcellinus*, *Lib. xxvii.* In a Word, Men of former Ages were subject to the same Passions, that we are now.

SOME Men look upon an eminent Station in the Church as a sufficient Title to Knowledge, and as if the Evangelical
Pulpit

Pulpit were a new *Apollo's* Tripod, from whence Inspirations were exhaled; some ascend it without having prepared themselves by a severe Examination of the Truths, which they are going to pronounce therefrom.

A GREAT many Men act, as if they sincerely thought what *Gregory Nazianzen* answered *St. Jerom*, to elude a Question, which he was not prepared to resolve. *I shall answer to this in the Church, where the Applauses of the People will engage you to agree with me in all that I shall say, and persuade you, that I have given you good Instructions, tho' I have given you no Light into the Subject in Question.*

MISCHIEF does not stop there, it falls back upon its Authors; some suffer themselves to be misled by those whom they have imposed upon; they become the Bubble of their Bubbles. At first, a peremptory Decision passes for a Proof by *Ignoramus's* and idle Men: Afterwards, the satisfied Look of the common People, who reckon it a pious Duty to admire every Thing that they do not understand, gives no Room to doubt but that they are persuaded; they don't only flatter themselves, when they think they have suc-

succeeded; but for the same Reason, when they have succeeded, they flatter themselves they are in the Right.

IN fine, it is well known to every Body, that in many Places of Christendom, they make Use of the Ignorance of the People to preserve them in their Submission; they lead the Blind as they please.

Now with Regard to Pastors of that Character, *Utility* requires that we should have a quite different Regard for them, than for those, whose Portraiture I have just now drawn. Men, who carry Illusion so far as to think themselves true Ministers of our Lord, notwithstanding their Ignorance, Ambition, Covetousness and Idleness, cannot fail to carry their Illusion, so far as to sanctify all that which the Spirit of Interest, and all that which the Spirit of Revenge can suggest to them.

Do but accuse a Pastor of not understanding a Subject, which he has thoroughly meditated; that Suspicion will engage him to meditate it again, to set it forth in a clearer Light; do but accuse a laborious Minister of Idleness; he will see that you are mistaken, he will pity you, as he pities those, who are mistaken, and
that

that Experience which he makes concerning rash Judgments, will engage him to think more seriously on the Ways how to keep Men therefrom, and make them understand how just, and how commendable it is to suspend their Judgment concerning Things, which they have no just and exact Notion of. In a Word, whatever Indignation we may expose ourselves to with Regard to Divines of that Character, we do not expose ourselves much; and very seldom feel the Effects of an Indignation, which they are not at all guilty of. They may be teased with Impunity, and without Pity for their Wants, without Regard for their Understanding, without Respect for their Merit, they may boldly be pillaged, they will be silent therein, or if they complain, it will be at the last Extremity.

BUT a Man, who notwithstanding the Seductions of his Self-Love, and the Illusions, with which he infolds himself, cannot help seeing that there is some Ground in the Reproaches, which are cast upon him; and fearing lest those who degrade him should be heard, and that it may be very difficult to undeceive those, who are once persuaded they are true, will fall into a Passion with those, who
come

come to trouble him in the quiet Satisfaction of being thought what he is not, or to reduce him to the Necessity of becoming that which he ought to be.

SUCH Men, and in such Situations, have it in their Power to revenge and cruelly render ten-fold, nay a hundred-fold to those, who dare teaze them. A Man, who from God may give the Character of another Man as he pleases, and prove his Decision as he thinks fit, without being disturbed by any Body, gets the Laughters easily on his Side, and there is nothing which we may not lawfully say against a Man, whom we dare make a publick Laughing-stock. As soon as Envy, which naturally sticks close to Merit, once sees the raging Mob on her Side, she has only to wish to succeed, and overthrow the most honest Men, and those of the highest Character. SOCRATES was considered at *Athens* by the People as a Sort of Demi-God; but as soon as *Aristophanes* his Enemy found out the Secret of making him the Jest of the Populace at *Socrates's* Expence, that same People, who adored him as a Demi-God, left him to perish without Compassion, as the most despicable of Men.

THE corrupt Heart of the Majority of Mankind bears the Yoke of Religion impatiently, because they are ignorant of its Beauties; even the Notion of a God, that continual Witness, and unavoidable Judge both of Thoughts and Actions, is to this corrupt Heart, so uneasy a Notion, that it is charmed, that Men, in whom are found both Genius and Learning, look upon those troublesome Lectures as Fables; and to accuse them is enough to persuade it that that Accusation is real, so pleasing it is to believe it. But, at the same Time, this Heart, a real Labyrinth, a Fund of Evasions and Contradictions, applauds itself in serving this God, whom it would willingly not believe in, and promises to itself to repair a great many Contempts by which it has injured him, by inveighing most bitterly and without Mercy as well as without Knowledge against those, whom it thinks fit to call, without any just and well grounded Reason, its Enemies. Thus it is enough to accuse boldly, when we are invested with some Authority; the Populace will be always ready to fall upon the Accused, without examining either the Nature or the Probability of the Accusation.

THERE-

THEREFORE, there is no Advantage, which equals that of managing the Clergy of that Humour and Temper well. Princes the most abject for their personal Qualities, even the most odious for their dreadful Crimes, have found out the Way to make themselves applauded and honoured, almost like Saints, by gratifying the Clergy. The Manner, in which *Constantine* lived, would make one doubt whether or no he was a Christian, otherwise than by Policy, if we examine into Things themselves. But he brought Riches and Immunities into the Church, this was sufficient to engage the Clergy to make that Prince, blackened by the basest of Vices, the Subject of their most pompous Encomiums.

A TUTOR therefore cannot more efficaciously work for the Advantage of his Pupil, than by forming him to an implicit Dependance on the Ministers of the *Religion settled according to Law*; and by inspiring him early with a Submission to and Admiration of them, against all Temptations whatsoever: If he sees a Preacher, who does not apply himself to Study, he must be taught to say, that it is fit that he should taste some Rest, and enjoy the Labour of his Youth; why

should he study? He knows already every Thing that is worth knowing. If a Preacher be short and superficial; he uses all his Endeavours to accommodate himself to our Weakness; if his Sermons are excessively long and tedious, he kills himself by his Zeal to save us; if his Sermons are filled up with affected Inquiries both in Things and Expressions, he becomes every Thing to all, to the End that he may save some; and the salutary Food, which he offers, he carefully adorns with Flowers. If his Style be low, rough and even barbarous, he is an Apostolick Preacher, he preaches according to the Simplicity of the primitive Times, if he has always one and the same Tone, he knows what Distinction is to be made between the Theatre and the Pulpit, where every Thing is to be pronounced majestically; if he frequently repeats the same Thing, and in the same Manner, we cannot have too just and great a Notion of it, for why should he change any Thing that is once well expressed? If he copies others, he is modest, and does not presumptuously think himself able to do better than they; if he composes a Discourse almost void of Sense, he will still deserve his Revenue,

ne, he is far from eating the Bread of Idleness. His Driness will be called Solidity. Expressions void of Sense will be venerable Profoundness, tho' they be barbarous; a free and flowing Style, if they be common; Confusion, a handsome Disorder, and thus of all the rest.

IN a Word, there is no Sermon, but he must hear it with the same Disposition of Mind that a Commentator reads the Work upon which he is going to write, that is to say, with a Persuasion, which is Proof against all Objections whatsoever, that every Thing contained therein is admirable; he must applaud the most common Things, and the grossest Faults are to be believed the chiefest Strokes of Art. If the Author contradicts himself, he must also contradict himself, and be sure always to extoll him; and as the Author, upon whose Performance the Commentator is actually at Work, is always the most perfect; it is also necessary that every Sermon be preferable to all that have been heard before, and be the Limits beyond which he may not extend his Views; with a Proviso to say the same Thing of that which he shall hear afterwards, whosoever he may be that preaches it; unless

a Disparity in Dignity engages him to put a proportionate Difference between the Discourses; he must be a Madman, for Example, that thinks the Sermon of a poor Parson as fine and eloquent as that of a Bishop; and in Cities where there are many Pastors, the Sermons of the Third are to be reckoned excellent, considered in themselves; but they must be put very much below those of the Second; and those must be put very much below those of the First. This Gradation in our Judgments will prove the just Regulation of our Thoughts, ranked according to the Ecclesiastical Hierarchy; and our Mind will become, by that Conformity, an Image of the Church; every Thing will be placed therein according to the Rank, which is observed amongst those, who are the Quintessence thereof.

I WILL warrant every Man, who, in such Circumstances, will conduct himself in that Manner, that he shall be canonized even in this Life by the Multitude, and after his Death, with all Consolations, all Assurances and all imaginable Guarantees: His Example shall be proposed, as a Pattern, to all those who

outlive

outlive him, and even to the most remote Posterity.

It is no less essential, that is to say, ^{Of devout} it is no less advantageous to be acquainted ^{Women} with the Means of gaining devout Women over to his Party; this is still an infallible Way to acquire the Favour of Preachers, whom they commonly have an Influence over. There are in the World Women, who make Profession of being pious, and who from that Motive, or some other, never play, coquet it, &c. but who being well acquainted with the fatal Effects of Idleness, a fruitful Cause of Vice, carefully employ their Time in the painful Exercise of distributing Reputation, and ordering beforehand the Degrees of Happiness in Paradise: And as it is necessary to entertain finical Ladies with fine amorous Expressions to be considered as a great Genius, so it is also necessary to make our Court to devout Women with strong Pretences of being good Christians. Be then very diligent in paying them Respect and Honour, but in other Regards, especially if you make some Figure in the World, live according to your Desires; if any one dares to censure them, he will soon find by Experience, without troubling yourself, whom

he censures, and what Defenders you have at Hand.

*Of devout
Looks.*

I HAVE only one Caution more to give Tutors concerning religious Instructions; it seems to turn upon a Trifle, but it is of very great Importance. As often as a Tutor speaks of Religion, he must very carefully compose his Countenance, and look very grave; and tho' it be so far as to appear sorrowful and melancholy, it will be so much the better. Indeed Religion considering a future State, to which we must pass thro' Death, is a Proof that we think on what we say, when we speak of it with a mortified Appearance. I am acquainted with some Men, who are so well acquainted with the Soul's Immortality, and of the excellent Good that is ordained by God for those, who love him, and who by this Means are so familiarized with the Notion of Death, that far from being the least afraid thereof, they show by a Serenity and Joy, which appear upon their Faces, as often as they speak of it, that they consider it as the Passage from an obscure Labyrinth into the most splendid Palace. When those Men speak of Religious Subjects, they swim in their Element, they are never seen more satisfi-
fied

fed and content; their Expressions run as from a Spring, and there is nothing on which their Style flows more easy and natural. Dispositions so little common seem to be odd to the ignorant Multitude, and to those, who notwithstanding their Dignity, are as weak and silly as the Multitude, and make them suspected to have little Religion, who are the most pious Men in the World. The Counsel, which I give, if it be put in Practice, will prevent that Inconveniency.

FROM *Latin* and Religion he must pass to the *Sciences*; but he must limit himself in giving brief and superficial Notions of every Science, and that for three important Reasons. 1. That it is the sooner done, and a Tutor passes in the Opinion of a Father as well as in that of his Children for being so much the more skilful, as he the sooner leads his Pupils from the first Chapter of his System to the last. 2. It is less Trouble to be a Master, and it is not necessary to study very much, when we design only to teach a few Things. By this Means a Tutor is freed from the troublesome Questions that a Scholar, who has made some Progress, is every Moment starting, so that he finds out new Difficulties in the

It is not necessary to be very learned.

the Particulars he enters upon. But a third Reason of a quite different Sort from the foregoing, is, that in the World we are commonly believed to be the more learned the less we are so. A Man, that is really learned, is very often silent in Conversation, and see here the Reason why: On one Side, that which is superficial in the Sciences, seems to him to be too trifling to amuse those withal who desire to hear him; on the other Side, observing that entering into Particulars, would be too troublesome to them, he does not care to purchase at the Tedium of his Hearers, the Pleasure of making a Shew of his Meditations. Besides, the more we know, the more we would know; the truly Learned are the most thirsty after Knowledge; with this View they hear every Body,

Sæpe etiam Olitor est valde opportuna loquutus;

They know how to improve what an Artisan, a Plowman tells them; they even know how to improve what a Fool tells them, who very often furnishes them with an Occasion to make the most useful Reflections; they would know
very

very little of Man, if they were acquainted with themselves only, and discoursed only with those, who are intirely like themselves.

IN fine, a Man, who loves that which is solid; a Man, who loves to have a just Notion of Things, and to be at a Certainty, often finds in studying in that View, that to that real Knowledge, which alone deserves to be called Science, and which he most ardently seeks for, nothing is more contrary than a positive, obstinate and noisy Temper; and being acquainted with the Inclination of the Hearts of Men towards these Failings, for Fear of falling therein, he commonly runs into the other Extreme, and in fine, he makes it habitual to him; so that what he knows with the greatest Certainty, he contents himself with proposing modestly, as a Subject to be inquired into. The most strong and the most demonstrative Arguments are urged by him against the Opinions, which he combats only as some Doubts, which he desires may be cleared up; and tho' he be ever so much in the right, yet he will rather yield than imitate obstinate Arguers.

BUT

BUT the Multitude is not acquainted with these lovely Characters; and their gross Taste runs frequently into Mistakes; *If he understood the Subjects, which he speaks of, he would talk of them in a quite different Manner; but he prudently left the Room, for he was sensible of his being baffled.* This is what is said of a learned Man. But what will they not say to the Advantage of an Ignoramus, who thinks he knows a great Deal? There is so little Distance between that which a superficial Mind knows, and that which he is ignorant of, that he incessantly confounds two Terms, which are near to one another, but he always confounds them to his Advantage, and because he knows a few Things, he thinks he knows every Thing. With this Prepossession he is decisive upon every Thing, and what he has once decided, he maintains to the utmost: And as Vanity animates him, for Want of good Arguments, he makes Use of his Passions; he grows angry, he exclaims, he swears, if he thinks fit; he will lay Wagers, he raises a loud Laugh, he insults, he scorns, he quarrels, and when in fine they let the Fool have all the Talk to himself, he applauds himself with an imaginary Triumph, and a
great

great many Men, who can judge only by these Signs, which dazzle the Eyes, and fill the Ears, think that he applauds himself with a just Ground.

AFTER what I have just been representing, no Body will be surprized if I dissuade from the Study of the Mathematics. You may learn the common Rules of Arithmetick, and if you please the Art of surveying Land, provided you learn it only by Rote, for Fear of gaining by Degrees the dangerous Habit of Reasoning, and taking a Fancy to engage further in that Kind of Study.

The Inutility of the Mathematicks.

IN the Time of our Fathers, more wise than we are in this, as in all other Things, the Mathematicks were clouded with so much Darkness and Intricacies, that of a hundred Persons, whose Curiosity led them to learn something thereof, there were at least ninety seven, who were discouraged from their Pursuits in the first or second Month of that Study; but now they are upon a quite another Foot; and if Things go on so, before ten Years they will be the Study of Women, and even of Children.

BUT what Advantage will you make of these Sciences, the continual Subject of those, who are Masters of them?

Such

Such a Disposition for Accuracy, and of I know not what Exactness, is pernicious to Society, troublesome to those, who have it, and odious to those, who have it not. Famous Mathematicians have rendered themselves yet more famous by a demonstrative Criticism upon *Homer*, and from *Homer* to Holy Writ there is but one Step: The Commentators of the first Rank won't give us Leave to question their Conformity; and the Method, by which a Mind becomes intractable from the Exactness, which reigns in Mathematical Demonstrations, puts it upon approving all Sorts of Sermons equally, an Approbation, of which we have just now established the Necessity.

BUT these Men will certainly receive the just Punishment of their ambitious Curiosity; for considering the Manner, in which People live and have lived for a long Time, to labour to obtain Exactness in Thoughts and Expressions, is to procure one's self much Trouble, and expose one's self to be very often uneasy.

SEE here some Men, and the Number of them is very great, who are not acquainted with the Difference that there is between a *Principle* and a *Prejudice*,
who

who do not distinguish a *Proof* from a *Sophism*, *Order* from *Confusion*, or *Words* from *Ideas*: They are happy, they raise a loud Laugh about nothing, they are gay in contradicting one another, they dispute and agree again; their Conversation has no End, and after having talk'd a whole Day, and said nothing, they return home reciprocally charmed with one another. What a fine Figure a Mathematician would make in such a Club! Could he so much as think in that Chaos of Conversation? And what would you have him say therein? In what Manner could he begin a Discourse? He very often understands nothing in it, because they say nothing, and very often as soon as they have mentioned a Subject, they pass to another that is quite different, like Birds, which are always hopping from one Branch to another.

WHAT Punishment would it be to a Mathematician, who commonly discovers, in a Moment, the Consequences contained in their Principles, to be obliged during a Quarter of an Hour, to hear the many Preambles and Repetitions of a Reasoner, who, as soon as he begins to speak, leaves him to guess at every Thing, which he was going to say? I should

should like as well as to see a Man gape during the same Time.

See also here a Politician accustomed from his Youth to regulate the Destiny of States, and to foresee the Projects of Princes, a long Time before they themselves have thought thereon, who talks of Victories, before the two Armies are arrived in Sight of each other; and of taking Towns, before they are thought of being besieged; and who having been a thousand Times mistaken in his News and Predictions, has a Mind so happily erroneous, that he is the only one, who does not discover it, and who continues always to receive as Oracles, what he believes only upon Report, which he was never so careful as to inquire into the Probability of. What Advantage would he have made by applying himself to the Study of the Mathematicks? Un capable of improving his small Fund, they could have only rendered him wise enough, to convince him, what his properest Place would be amongst the smallest Geniuses, whereas he has the Satisfaction to reckon himself amongst the best, to decide every Thing, to think he has been long acquainted with what he has just now heard, to consider all his

Country-

Country-men infinitely beneath his Merit, and to applaud himself with as much Admiration as the Fly in the Fable applauded itself, as often as others are pleased to ridicule him, to make him their Dupe, and make him believe he does every Thing, when he does nothing at all. Whatever small true Taste, and Exactness of Judgment he might have acquired by the Study of the *Mathematics*, he would have been deprived of the greatest Pleasure, which he finds in saying nothing at all but what he thinks is as certain as two and two make four, nothing but what is in his Opinion as plain as the Light of the Sun.

THERE are a great many Occasions, where for Want of right ones, we can alledge no solid Arguments, to maintain what we are interested to make good. What could a Mathematician do in those Conjectures? He could not find out any Demonstration for a Thing, which it is not capable of, and dazzling Reasonings, so proper to make Falshood pass under the Mask of Truth, will never offer themselves to his Mind, accusom'd to that Evidence, which convinces, and which obliges us to acquiesce in what is proposed; and tho' they should offer

K

them-

themselves thereto, he would never have the Confidence to mention them, and would always spoil every Thing by his Confusion and false Modesty.

BUT, on the contrary, he might perhaps triumph, when he has Reason on his Side, and no Body could bear down the Evidence and Justice of his Arguments: This would be fit for *Plato's* Republick, but where is the Man, that is ignorant that Things go quite otherwise in this World? Let the Case be as it will; see here in what Manner they might be managed, and in what Manner they were formerly managed at *Athens* and *Rome*. A Project ought to be intirely settled before it be proposed to be deliberated upon. Pecuniary, ambitious and revengeful Interests should determine to take such Resolutions; they should count their Relations, they should count their Friends, they should count their Debtors; they should be acquainted by what Means they may gain each of them; and after they are certain of Success by that Calculation, a certain Respect, which we cannot help allowing to Reason and human Nature, which indeed renders itself very unworthy of it, requires, that a Discourse be prepared, to spare those, who would support

support it by their Votes, the Shame of owning, that these Votes are a Tribute, which they pay to him, who speaks by Virtue of such Relations, as they stand in to him, and not a Homage, which they give to the Justice of the Arguments, which he makes Use of.



CHAP. III.

Of Amusements.



THE Subject of this Chapter is of less Importance, therefore I shall enlarge but little thereupon; Play shall be the only Amusement, which I shall recommend. When it is once lik'd, it is not necessary to seek for others, and it is of very great Importance to like it.

PLAY is an Expedient on every Occa- *An Enco-*
sion; is not that therefore a great Re- *mium on*
commendation? A Man, who has a Play-
Passion for Play, does not want other
Diversions, as Hunting, Feasting, or
the

the Pursuit of Amours ; 'his Heart is by Play set free from many Slaveries ; he does not want Books, for he takes no Pains to read them ; he does not want an Equipage, for he would sell it with all his Heart to risque it at Play ; if he wants any Thing, it is only Money ; but that Want is common to him with all Men ; this is that which is absolutely useful, and the *Primum Mobile* in all Conditions and in all Business ; besides, if Play be a Way to *lose Money*, it is also one to *gain it*.

THE wise Man, as some say, is sufficient for himself, a Gamester is not very much inferior to him, for few Things are sufficient for him ; with a Dice-Box and two Dice, or with a small Number of grotesque Images, which are very cheap, he is contented, and loses the Sight of all other Things.

WE dislike all other Amusements, in Proportion as they become familiar to us ; but the more we play, the more we would play. Other Passions vary, according to the Ages and different Conjunctions, in which we are ; but Play suits all Times, and the Inclination which inspires us with it, growing incessantly with our Years, a Gamester is not expos'd
to

to the Shame of Change and to the Reproach of Fickleness.

WE should live very happily upon Earth, if all Men had for that Occupation the Fickleness which it deserves. But according to the Course of Things, I hope we shall not long have Occasion to wish this, and that the Passion for Play will very soon seize all Mankind, to the Degree, which is necessary, to restore the Golden Age upon Earth. See here the Reason, why I persuade myself of this. When I take a Review of Men, I observe amongst them an Inequality, which is quite otherwise scandalous than that which distinguishes the Rich from the Poor; and probably that Inequality was not in Vogue in SOLOMON'S Time, for then he would not have failed to have mentioned it, as one of the most sorrowful Evils, which are seen under the Sun: There are Men of a vast Genius; there are others, who have but a small one, and some others in fine, who have no Genius at all. The first pretend to govern every Thing, but the others have not Understanding enough, to be sensible, that they ought to be governed. Let them then have a little Patience, by the frequent Use of

Play, they will all very soon be reduced to the same Scanting, and the *greatest Geniuses* will become *like the smallest*. Tho' we are born with a happy Genius, this happy Genius will be reduced to nothing, if it be not cultivated; the Understanding improves itself by Exercise, and it fails for Want of that Food, it grows weak as soon as we cease to fortify it; it must either rise up or go down. Now the Understanding improves itself, and preserves itself by Reading and Discourfing, but Reading is Death to a Gamefter, and Discourse is no lefs troublesome; his Taste is neither for one nor for the other. We must apply ourselves to the Subjects, which we are inquiring into, to inquire into them as we ought. But a Gamefter applies himself only to Play.

BUT as to become skilful in Play, we must be attentive and reflect thereupon, it seems to be a Subject wholly proper to fortify the Understanding by Exercise, if Experience may encourage us therein. We see great Geniuses, who love Play, never learn to play well, while we see others far inferior to them succeed perfectly therein. We see a great many Men, whose Understanding
decreases

decreases every Day by Play, and I question whether or no any one ever acquired a Genius thereby.

To acquire Exactness, and especially to acquire Penetration and Extent of Mind, it is not enough to give our Attention, with some Vivacity to an Object that seizes us ; we must dwell upon it, not to be dazzled by its first Appearance, but examine it thoroughly; now every Thing passes with Rapidity before the Eyes of a Gamester, and I know nothing more proper to render a Mind light and superficial ; those, who have no great Parts, habituate themselves to a Practice, in which they succeed, but those, who have greater Talents, cannot subject themselves thereto.

NOTHING is more necessary to acquire the Habit of sound Reasoning than *Tranquillity* ; it is only in the Calm of the Passions that Reason makes the Evidence of its Ideas appear, but that Calm a Gamester is not acquainted with, he does not even desire to be acquainted with it, he flies from it, he incessantly applies himself to hurry, and this is the Relish of Play ; it is a Circulation of Anger and Joy, of Fear and Desire, of Fright and Satisfaction, which come

and go by Turns without any Interruption.

BUT Play may be recommended by more particular Motives, and thereby more interesting, and more ally'd to that *which is useful*, the great Principle of our *Duty*. Play gives Access to the Grandees as well as Birth, and quite otherwise than *Genius* and *Virtue*, for they think they have enough of one, and very often don't trouble their Heads about the other. I speak in general Terms, and I know, what I say, may bear some Exceptions, which do Honour to some Men of that Rank, which I mention; but generally speaking, Play is a Remedy even more necessary to great Men than others. They are bred up with so much Effeminacy, that the Attention upon important Affairs seems to them to be an insupportable Pain; and those, who have the easiest Access to them, find their Advantage in entertaining them in these Dispositions, to the End that they may take upon themselves every Thing that gives them any Trouble, and that they may reign in their Place, and under their Name. The Facility, which they have to procure themselves whatever they please, is also a Cause, why every Thing becomes

becomes very soon insipid to them, and Play only furnishes them with a Variety, which prevents Distaste; besides it offers them an Occasion to lay by, for some Hours, that Load of Grandeur, which in the main is not the Gift of Nature, to taste the more natural Pleasures of living like Men, and of entertaining themselves with their Equals. Their Heart, made like that of other Men, tastes in Play the sensible Pleasure of defending and attacking, of making a good Use of the Loss of others, and of leaving no Stone unturned to plunder them politely.

THAT which I have just now asserted to the Advantage of Play, is plainly known to every Body. A Man without Principles, Religion and Probity, is very well received by Men, who have Principles, Religion and Probity, provided that he plays, he assists them in their Pleasures, he accommodates himself to their Foibles, he gives them no Uneasiness at all, but a very honest and good Man would often make them uneasy, they would think him too reasonable,

BUT to support himself in playing for large Sums, it is necessary that a private Man be sensible of his own Ability: *It is of great Importance to learn to play well.*

Therefore it is of great Importance to accustom Children to play soon, and to teach them to play well. They must be hindered from playing, when they play carelessly or whimsically, and by this Means raise them above their Age, accustoming them to make their Amusements a serious Affair; for in short, as soon as you have lost all your Money, you must no more come near that Door, which was so generously opened to you, while you had Money to lose. In this World Men are only attentive to Appearance; as soon as you are deprived of it, those, who received you the most kindly, don't know you; you are dead to them. You are treated in the same Manner that a Stranger is, who is invited to a great Entertainment; he is solicited to eat and drink, he is the Subject of the Civilities of the whole Company; they drink his good Health again and again, they add thereto that of all his Relations and Friends; but as soon as he has eat and drunk according to their Intention, as soon as he is fallen under the Table, he is carried away like a Beast, and they think no more of him.

Play teaches us how to live in the World.

THIS Reflection leads us to another, which will give us a just Notion of Play,

as

as being one of the most useful, and perhaps even the most useful of all Occupations. It teaches us better than all Instructions can do, of what Nature our Care for other Men ought to be, how far it is lawful to love them, and what Bounds are to be set to the Engagements, which unite us to them.

CAST your Eyes, I pray you, upon two Persons, who love Play, to wit, PYLADES and ORESTES; they cannot live one without the other; they are in Quest of one another with Impatience; whenever they delay to meet together, they are very uneasy; in vain you may inform them of any Thing, they hear you only with Distraction; but as soon as they see one another, what Gaiety! Each of them has found the half of his Life, and what is the Foundation of all these Hurries? A very laudable Principle, the Foundation of Virtue, *Utility*. One desires the other's Money, and if you would have a demonstrative Proof of what I say; let us suppose, that, during a whole Month, one of them loses every Day with the other, tho' his Loss should be not very considerable, you shall see him become a Philosopher. No more Fondness, no more of that eager and passionate Love,

Love, such as appears amongst Children; he seeks for new Acquaintances, which may be more to his Advantage.

IN Play, you are united for a Moment with another to make a third lose; you act wholly by Agreement, with this your second Self, you are only one Heart and one Soul, and your Interests are the same; but the following Game your Interest changes; immediately you are united with him to whom you were just now at odds, and you very heartily cross him with whom you were united a Minute before: See here in what Manner Things are transacted in the World; see here with what Dispositions wise Men love their Friends; the Weakness of Nature is contrary thereto; but by the Means of Play we gradually lose that Weakness, and get that Strength, which is becoming judicious Men. We cross others by playing with them, we advance our Interests without Shame. Extrinsicly there is very sincere and hearty Love, but intrinsicly it is quite another Thing. *Amicus usque ad Aras.* This was the Maxim of the Antients, *A Friend to the Altar*; now *Utility, the Foundation of Duty, and the Bud of Virtue*, ought to be as sacred to us as the *Altar*.

Altar. Be generous and bountiful only in Shew ; be attentive to that which is solid, be covetous of that which is real, look upon all Men as upon Friends at Play, and if you learn that Method very young, be certain you will make the greater Progress in the World.



CHAP. IV.

Of Travelling.

TO give proper Instructions *The End of*
with Regard to Travels, *Travelling.*
we must begin with describing the End and, Design thereof. Travel makes a young Nobleman pass from a State of Dependance to that of Liberty ; it is the Seal of his Emancipation, and a Title which permits him to live according to his Will and Pleasures. We must allow that there is an Age, when young Noblemen are troublesome in a Family, they are neither young enough to be considered

dered as Children, nor old enough to be considered as Men. A young Man learns his Grammar, and his Catechism; he knows that there are four Parts in the World; he can tell how many Kings there are in *Europe*; he is acquainted with the Names of the Cities in which they dwell; he is able to show upon a Map the Source and the Mouth of the *Danube*, the *Rhine*, the *Rhone*, the *Seine*, and five or six other Rivers. He can work Sums in Addition and Substraction, provided that the Sums are not too large; he is able to draw upon Paper a Circle and an Oval; he can even make a Square equal to a Triangle; he learns to blazon the Coat of Arms of his own Family, and that of his Prince; when he sees the Plan of a Fort, he can name you all the Parts of it; he can repeat twenty Definitions of *Logick* by Heart, thirty in *Natural Philosophy*, and half as many Distinctions; in fine, he is acquainted with the Number of *Titles*, which are in the *Code*, and he knows by Heart the tenth Part of the *Institutes*, with an abridged System of *Politicks*; he learns therein that he must be *slow in deliberating*, and *quick in Execution*; that in an *Army* it is not enough to have *Horse-men*,
and

and *Foot-men*, but that *Dragoons* are also necessary and useful; that from Time to Time it is needful to make a *Review* of the Troops, and a great many *Maxims* of this Sort. Besides his Memory is charged with about a hundred Proverbs, a hundred and fifty ingenious Puns and double Entendres to make a Figure in the polite World. In a Word, he is a Man of vast Learning for his Age. They must make him travel into foreign Nations to spread the Glory of his Name: Besides what can they do with him at home? He cannot be put into the World, for he has not Courage enough to face it, and a sudden Passage from the Dependance in which he was, to the Liberty for which he is designed, would be too violent. They must send him abroad to furnish him with a sufficient Time to take upon himself the Manners and Authority of a Master.

WITH this View his Parents must give him at first a good Deal of *Money* and round Bills of Exchange; this is the shortest Way to inform him, that for the Time to come he may act according to his own Will and Pleasure, seeing Money may easily procure any Thing. But yet that Money must be put into the Hands of
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of a *Tutor*; this is the Custom, and has the Air of a Man of Quality; but the Tutor must be informed that that Money is not put into his Hands to bring it back again, and that he must spend it partly for the Honour, and partly for the Pleasures of his Pupil.

Rich Suits of Cloaths, and a great many of them, must be united to Money, as far as the Sumpter-horse shall be able to carry them. This is an innocent Artifice very proper to puff up the Heart of a young Man, and to inspire him with that noble Boldness, which becomes Men of Quality so well. Admiring himself and multiplying himself under these Suits of Cloaths, he easily comes to believe that he is worth as many Men as he has Suits of Cloaths, and he will reckon his Merit proportionably as far above others, as his Suits of Cloaths are dearer than theirs.

A *Sub-Tutor* must be joined to the Tutor, according to his Quality; this will augment his Retinue, and the Presumption of a young Man; besides in Case of Sickness he will serve instead of a Nurse.

THE first Inn they come at, the Tutor makes a Noise, and especially the Sub-

Sub-Tutor accustomed to domineer, must complain of every Thing; *bad Beds, bad Provisions, and particularly bad Wine.* The Footmen, true Echoes of their Masters, must make all the Inn resound with their Clamours, and terrify the Hostess and even her Scullion.

Two or three Lectures of this Nature are more than sufficient to form a young Pupil to live haughtily and imperiously, which will make him considered by the Mob as a little Deity, who drinks nothing but Nectar in his own rich Country, and eats only at the Table of the Gods.

A NOBLEMAN must not lose his Time ^{What is gained by} in following the Manners used in foreign ^{Travel-} Countries, seeing he will be obliged to ^{ling.} leave them off again insensibly when he returns into his own Country. Therefore I advise that he keeps Company chiefly with the Men of his own Country, in every Place where he shall meet with them; by this Means he enters into strict Friendships, which will last, and acquire Friends, who will testify of the Care, which he took to live like a Man of Quality, and will do Honour to his Name.

PROVIDED that he learns foreign Languages so as to be half understood, and to guess at the other half, it is enough;

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he may be exempted from entering into Conversations, where he would very often be non-plus'd, and yet certainly will please, because he makes People laugh ; especially if at the same Time he makes a grand Figure.

THAT, which he must bring back into his own Country, are fine new Cloaths, modish Toys for himself, for his Mother, for his Aunts, &c. This is a sure Way to immortalize the Memory of his Travels, and to pass for a Man of a fine Taste. Besides there is a Way to make these Bargains at a very cheap Rate, and then is the Time, a skilful Tutor has a fine Opportunity, to employ his Talents to Advantage.

*In what
Manner
his Expen-
ces ought
to be regu-
lated.*

WHEN Masters are to be procured for his Pupil, and he must furnish him with other Things, which are naturally very needful : When he is to pay a Physician, a Surgeon, &c. the Tutor must haggle, use a thousand Words, and even appear fordid, to make a Show to his Pupil how much he has his Interests at Heart. But when he is to give Money for his Pleasures, then let him have whatever he asks ; this Contract will make the Pupil sensible of the Condescension of the Tutor to the utmost Extent, and by this Means

Means he will intirely engage him, and need never fear that he will distrust his Accounts.

THEY must pass as much Time in great Cities as is necessary to see all the famous Buildings therein, as well as Princes, Princesses and chief Ministers, who live there. They must buy the Prints of them, for Want of their Pictures, the better to remember them. This will be very useful, when they happen to see whole Courts made of Wax, for they may then display their Knowledge sometimes in criticising, and sometimes in approving of those Pictures.

IN Cities of a lesser Extent, a Tutor must at first inform himself, what Persons of Quality live there, and in this Respect he must be extremely nice concerning the Ceremonial, as much and even more than at a Congress; by this Means he will be so much the more regarded as that he has the Instruction of a Pupil of a grand Figure.

It is not always proper to be well known; therefore their Abode in one Place must not be too long, they may regulate their Stay according to the Number of the Suits of Cloaths they have, and it seems to me, that when they have

six of them, they may stay eighteen Days at the same Place very reputably: And yet if they desire to stay a little longer, because they can hardly leave a Place so soon, they may make the Season a Pretext to make themselves up a seventh suitable thereto, which they may wear two or three Weeks, and then decamp.

NEVERTHELESS, they ought not to confine themselves in seeing Persons of Quality only; it may not be amiss to visit some inferior Cits in private; they more speedily drive at Adventures, and afterwards make them pass under great Names. The Mother, to whom something has been told at their Return, charmed to have a Son according to her own Heart, intrusts the Secret with the Father, who charmed to find out, in the Sentiments of his Heir, his perfect Image, increases his Tendernefs and Gratitude towards his Wife.

INNS should be always preferred to private Houses; they may live more freely there; they may more easily take imperious Airs upon themselves: They see there a greater Number of new Faces, and a thousand Stories are heard there, which they may make good Use of.

NOTHING

· NOTHING makes them more valued than these Sorts of Stories, when they are return'd home; they are never at a Loss, and they engross the Talk to themselves in all Conversations. To retain them the better in Memory, it will be well to write them down; this must be the Task of the Sub-Tutor, who must take Care, if he be able, to add some small Flourishes thereto. In the Main this is not a great Task, there are some, to whom three or four Dozen of them are sufficient for their whole Life, what would it be if their Number should rise to a Hundred. They need never fear to be tedious in repeating them, provided that they repeat them at the Table only, especially when it is plentifully served.





C H A P. V.

Advice to Fathers:

WHEN a Man of Quality wants a Tutor for his Children, I would not advise him to employ those, to get one for him, whom he esteems so much as to make himself uneasy in condemning their Choice; he had better make Use of some indifferent Person in that Case, that he may be under no Difficulty to change him, whenever he pleases.

A MAN of Quality must never suffer his Children to be bred up according to the Method that is most in Vogue in his own Country; for, to distinguish himself, as far as is possible, is the true Character of the greatest Nobility. He ought then to make it a very difficult Thing, and to frame to himself some Systems, and under Pretext that he can't find Tutors proper to put them in Execution,

to change them as often: In the mean while Time will slide on, and his Children will arrive at those Years, when they are to be put out of the Power of Tutors, and then they will know every Thing that deserves to be known; they will be as learned as their Fathers, and their Fathers will take Pleasure in telling them, that the Instructions of their Masters did not qualify them to that Degree that they never had any that were tolerable, and whatever their Qualifications are, they attain'd them, *I know not in what Manner*, and are obliged for them to *I know not what*, that is to say, to a certain Superiority and Excellence of Genius inherent to their Family.

BUT whatever Talents they may allow a Tutor to possess whom they have chosen, there are some Cares, which it is not proper to repose in him only. A Mother must cherish the Vivacity of her Children, and while the Philosophical Tutor assumes to himself the Glory and Duty of rendering them attentive and circumspect, and of teaching them to say much in a few Words; a skilful Mother, by Way of Antidote, must accustom them to be bold and decisive, to

The first Duty of Parents.

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speak

Speak Non-sense, and to make a Flourish of Words to say nothing at all.

You shall very seldom find out a Tutor, who makes his Pupil understand that the Advantage of Birth is the chiefest of all, and that there is no Merit, which is equal to that of *Quality*; for it is not an easy Thing to be resolved to speak against one's self; it may happen that from Time to Time he may let slip some Reflections, which shall tend to put out of the Mind of his Pupil the Persuasion of that important Truth: But a careful Father must be timely acquainted with the Means of preventing that ill Effect, and must make his Children sensible of the great Advantage of their Birth, by his Behaviour towards their Tutor, and by the Respect, which he shall require of him even towards his Pupils; his Room, his Place at the Table, the Silence, which he must be obliged to observe thereat, and a thousand Circumstances of that Sort will be as so many Mementos, that Genius, Learning, and good Morals are almost nothing without Nobility.

FROM hence arises another Advantage, which deserves to be noted. A Pupil is dispensed with from having any Obligation to his Tutor, or remembering the
Care

Care he took in his Education ; for with whatever Assiduity and Application he may have performed his Duty, he is sufficiently recompensed by the Honour, which he has to have been useful to a Man of SUCH SUPERIOR RANK ; it is a *Title*, which he may make Use of to his Reputation, and which will be a *Merit* to him amongst his Equals.

THESE Lessons, which must be fix'd in the Mind, to be therein of a continual Use, must be reiterated every Moment, without having any Appearance of being Lessons, as I have already observed concerning another Subject. A wise Father will let no Opportunity slip without making his Son sensible that he ought to put a vast Difference between a Man of *Quality*, and one of a *low Station* ; he must, on every Occasion, distill that Maxim into the Minds of his Children, without thinking of it himself, and provided he be full of it himself, he will by that Means teach them, without having such an End in View. As for Example, a Farmer has broke his Leg, this is a deplorable Thing in the Middle of Harvest ; at another Time it would have affected him only, why did not he take more Care ? A Servant

vant suffers a great Pain in his Teeth, his Grimaces and Contortions are laugh'd at. Another bends under the Weight, with which he is loaded, and he can hardly move his Legs; let him blow and sweat as much as he will, yet he must carry it, for he is paid for so doing,

As a Man of Quality may become a Minister to some Prince, he must take Court-Airs upon him betimes, and what would become of Princes, if they did not look upon other Men as you could look upon Brutes? Very often out of meer Caprice, to divert himself, or from Motives, which deserve no more Attention, a Prince overcharges his Subjects with Taxes, or exposes them, by a War, which he undertakes, to the Revenge of an Enemy justly irritated; a Husband is dragg'd from the Arms of his Wife; a Father is taken away by Force from a young Family, which he maintained by his Labour, or Youths from an aged Father, who is no longer capable of getting his Livelihood; Snares are laid for a Multitude of the lower Rank worthy of Compassion by Reason of their Weakness and Ignorance, and by Means of the Joy, which Wine, Drums, Fifes and Haut-bois inspire them with; amidst
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the Clamours of Drunkards and Dan-
cings, they are engaged in a Profession,
which on Account of the Dangers and
Pains, to which it exposes them, has
only that of Galley-slaves below it :
And yet there are Cases when they are
reduced to that Necessity ; Necessity has
no Law, and a *War* becomes *just*, be-
cause it is *necessary*. But let it be to
maintain a just Right, or be Necessity,
or be meer Fancy, that they determine
to go to War ; what would become of
them, if they should have Compassion
upon Soldiers, and remember every Mo-
ment, that they are Men ? I don't speak
of a Day of Battle ; every Thing that
is done then is too brisk to leave Room
for the least Thought of Mercy, besides
Reason requires, that on such Occasions,
they should expose themselves with In-
trepidity, and that some should sacri-
fice themselves for the Sake of others. But
I consider the Consequences of a Battle ;
I fancy myself in the Hospital of an Ar-
my, where I see Thousands of miserable
Creatures wounded, shot through and
through, exhausted of their Blood, op-
pressed with Hunger and Fatigue, mui-
lated, living Corpses, disquieted and tor-
mented by the Complaints of others as
well

well as distressed by their own Pains; but above all, their being exposed to Doctors and Surgeons partly unskilful, partly cruel, and flush'd with the Hope of getting Money, by making Experiments and Trials upon poor Victims, which are delivered to them, with as little Mercy, as if they were only to learn to carve Meat dextrously, by exercising their Skill upon roasted Capons and Leverets. Some Persons very worthy of Credit, have assured me, that one Physician alone has had a thousand sick Bodies committed to his Care, and that on Beds ranged on different Lines, a Deputy placed the sick Bodies in Rows, according to the Nature and Degree of their Sickness, afterwards the Physician felt the Pulse of the first in every Rank, and prescribed one Medicine for all in that Rank. A learned Physician also told me, that in his Travels he once by Chance went to an Hospital a few Days after a Battle, but he arrived there too late for a Company of unhappy Wretches, who had just been trepanned, and very ill trepanned; he foretold their Death as soon as he saw them, and he was not mistaken, for they all died the next Day. Surgeons are paid so much for a *Finger*, so much for a *Hand*,

Hand, so much for a *Poor*,; the more they cut, the more they gain, and they would rather cut a Limb off at first, than dress a Wound a long Time for a Cure. The *Governor* of an Hospital bargains with the *Commisary*, and the *Commisary* gets what he can of the *Under-Directors*, and they sponge upon the sick Bodies.

SUCH is the Lot of these miserable Creatures, who by their Blood purchase a Victory, which the Prince and his Ministers reap all the Fruits of. The Compassion, which they should show to them, would only disturb the Diversions, which they judge it more a propos. to indulge; and the Money, which they ought to expend for their Help and Assistance, they think better employed in Diversions. But to think in this Manner, and to support themselves in that noble Hard-heartedness, they must acquire sometimes the Habit of depriving all those of the Nature of Man, whom they see below them.

It is very common for Parents to prohibit Children from entertaining themselves with Servants; but amongst the Motives, upon which they must establish that Prohibition, that of the Contempt, with

with which Inferiors are to be looked down upon, is not to be neglected.

NEVERTHELESS this Maxim should have its Restrictions in *popular States*; and when a provident Father shall observe in any of his Children, no Inclination to procure himself any real *Merit*, he will give him Leave to push his *Fortune*, in a Method which is peculiar to him; there are some who obtain their Ends by little foolish Tricks only, who advance themselves by the greatest Meanness, and the most unbecoming Intimacies with Persons, which are their only Refuge.

The second Duty of Parents.

ANOTHER Instruction, which Fathers are not to trust with a Tutor, because it is not a Matter to be reasoned upon is the System of Destiny, *O if such a Thing had not been done! O if such a Thing had been done! silly Expressions! We ought never to look backward, nor reproach ourselves with any Thing at all, that which happens, must necessarily happen.* You are sick, you will certainly recover, if your Recovery be in the Number of destined Things; expect your Fate patiently, and be not so ridiculous as to fancy that a Physician possesses the incomprehensible Art of making that happen, which is not

happen: Besides these Reasonings give an Air of Distinction, they are capable of forming by Degrees those, who make them familiar to them, (and what cannot be put into the Head of Children, when it is done betimes, and is repeated very often ?) to such a Steadiness as will render them very bold in Time, and being easy to themselves, they will be admired by others.

I CONFESS that this System is subject to one Inconveniency; and it may happen that a young Man of Quality by these Principles may justify an imprudent Marriage: But a great Stock of Ambition, and a tolerable Degree of Liberty will infallibly prevent that Inconveniency; a Man, who has a great Deal of Vanity, and who has accustomed himself to a libertine Way of Life, will never be so foolish as to marry himself but only from Motives of Interest.

THERE are some Mothers, who, from *The Right of Mothers.* a laudable Motive of good Management, give their Children just so much Food as is necessary to keep them from starving; but not so much as is necessary to preserve them from being incessantly gnawed thereby; this renders them industrious, sharp, hardy, covetous of others

other's Riches, and incapable of that false Modesty, which is very often an Obstacle to their succeeding in the World: There are Men, who make a good Use during their whole Life, of these first Habits contracted in Youth.

BUT there are also some Mothers, who feed their Children too much, and who are never better pleased than when they see them gourmandizing. By this Means they will become plumper, stronger, more dainty and more voluptuous, and above all, be able to keep a good Table, which they cannot do without, and take all possible Pains to obtain a plentiful Fortune.

THERE are, as we see, concerning this Article, Arguments *Pro* and *Con*, which are to be only decided according to the Fancy of Mothers; this is the least Right they inherit from that Title, and from the Hazard and Pains to which it exposes them.





CHAP. VI.

Advice to Tutors:

VIRTUE, and consequently *Utility*, which is its Foundation, belongs to all Professions ; therefore every one is obliged to perform his Duty, and consequently a Tutor ought to be more careful of his own Interest, than of that of his Pupils, and to labour for that of his Pupils only as it contributes to his own.

THE first Care, some say, of a Tutor, who would have his Pupil make a good Proficiency, is to study his Temper ; but I say, that if the Tutor has a Mind to advantage himself, his first Care is to study the Temper of his Father and Mother, for his good or ill Fortune depends upon them ; and having made them Arbiters of his Fame, as soon as he is entered into their Service, he ought to follow the Means of rendering himself agreeable to them.

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THIS is not always an easy Task; for a Wife very seldom agrees long with her Husband concerning the Article of their Children. With a Widower every Thing stands better, he is only to make his Court to the Governess. He must use a little more Address with a Widow, but it is possible to succeed there.

The Advantage of Complaisance.

UPON the whole, a Tutor must have always in his Mind this important Truth, that a Father is always a Father; and that consequently he must not be so imprudent as to expose himself to the Hazard of falling out with his Pupil, however wrong he may be; for the Father, who now censures his Child, being affected with the Wrong, to which his Child is exposed with Regard to his Tutor, will soon repent himself of it at the Expence of this pretended Wiseman. A Father, who commits his Children to the Care of a Tutor, trusts him with Materials, which he looks upon as his own Work; therefore they are excellent Subjects, and if the Tutor does not succeed therein, it is his Fault.

TELL the Fathers always therefore, that you go on bravely; appear always content and satisfied, *qui volet decipi, decipiatur*; be always commending his Children,

Children, these Encomiums fall back upon the Fathers, and that Incense is always acceptable; *placat Hominesque Deosque.*

ESPECIALLY be very careful how you condemn in your Pupil, Defects which he has in common with his Father; and jest only upon the Faults, which his Father was guilty of, when he was but a Child; it will be very easy for you to find them out; for Men seldom leave off their Faults; they are always jealous of a Liberty, which they make no Use of, and which they subject to their Passions; and excepting a few Circumstances only, they are at Fifty Years of Age, what they were at Ten. Besides, Men love so much to speak of themselves, that they don't forget to make Recitals of what they did during the Time they were at School.

Be not so fanciful as to pretend to make a Philosopher of your Pupil, according to the Notions of some grave antient Author, or some subtle modern one. They must be formed to Vittue according to the Fashion of their Country; they must be brought to that Perfection only which is settled by the Laws, or an unanimous Custom, yet more

facred than Laws. You would not be so ridiculous as to oblige a *Frenchman* to imitate, in speaking his own Language, the *English* Pronunciation; and you would not oblige a *German* to speak his Language with a *French* Accent: Therefore follow Custom in all Things: Suppose you be in a Country, where it is a Merit to drink hard; let it be a Merit both in you and your Pupil to drink hard.

A TUTOR must only have so much Prudence as to moderate the Eagerness of a young Pupil, who in this Respect and some such others would attain to Perfection by too rapid a Flight, and be wise before the Time. It is necessary to make him sensible how to husband his Forces better, to be wise a longer Time. If he should take it into his Head at ten Years of Age to imitate his Father, and get drunk or swear as he does; he must then represent to him that there are some Things, which are not becoming a Child, and that at his Age, if he should swear and lead a debauch'd Life, Men would laugh at him no less than if he thought of marrying. There are many Things in which, excepting only a peculiar Dispensation, it is necessary to attain the Privilege commonly granted
to

to such an Age. These Hints would not only engage him to be very eager to get thro' the Tasks that are set him, but even to study with more Earnestness, that he might sooner finish his Course, and be in a Condition to live like the rest of the World.

NEVER pretend to shine in main-^{The Dispo-} taining novel Opinions, nor even in de-^{sitions of a} fending them, by Way of Enter-^{prudent} tainment, and Paradox, if you dislike^{Tutor with} them from the Bottom of your Heart; ^{Regard to} few People take Pleasure in that Sort of ^{new Dis-} Play, and I know no Author, who has ^{coveries.} not been injured thereby: Look upon Mr. DES CARTES, his Manner of teaching Philosophy is now in Vogue, his Principles are received in general by all considerate Men, and he has acquired an immortal Glory, but what Profit is that to him? He is dead. No sooner had he published his Philosophy, but he passed the rest of his Days in being very much contradicted, and yet more injured; if he had lived longer, these Injuries had still been multiplied: He was obliged to die for the Peace of his Philosophy. That which is false vanishes insensibly. That which is true comes at length, to be acknowledged as Truth,

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166 M A X I M S, *concerning*
through all Contradictions and Opposi-
tions ; Every Thing in short gives Way
to the Force of Truth ; this is an an-
cient Truth, a venerable Truth, a Truth
confirmed by the Experience of all Ages.
It is surprizing, I confess, it is even shame-
ful, I confess again, that Men dare not yet
make it their Rule. But be it as surpris-
ing, as shameful as you please, as for you,
take my Advice, leave Men just as they
are ; Truth will make its Way without
your Help, and Error will fall without
troubling your Head about it ; therefore
have nothing to do with any Body, either
about what is true, or what is false.
Stick fast to that which is useful, hold
fast that which is establish'd by *Custom*,
only you may change with Time accord-
ing as *Custom changes*. Authors, who
have followed this Method, have enjoy'd
the Benefit of their Study, and have
been the Witnesses of their own Fame,
The Tragedy of Oedipus gain'd SOPHO-
CLES all imaginable Applauses ; and yet
we see therein a very innocent Man
very much harass'd by Misfortune ; the
Deity acts a dreadful Part ; neither pre-
vious Cares nor Innocency, were able
to preserve a Man from the Misfortunes,
which Fate had allotted him ; Fine In-
structions

structions in a serious Piece, adapted to the Regulation of Morality! But this System tended to authorise Oracles, with which the Vulgar was infatuated; that Piece was accommodated both to the *Interests* of the PRIESTS, and *Prejudices* of the MULTITUDE; if *Sophocles* had written according to more exact Notions, he would never have had such good Success.



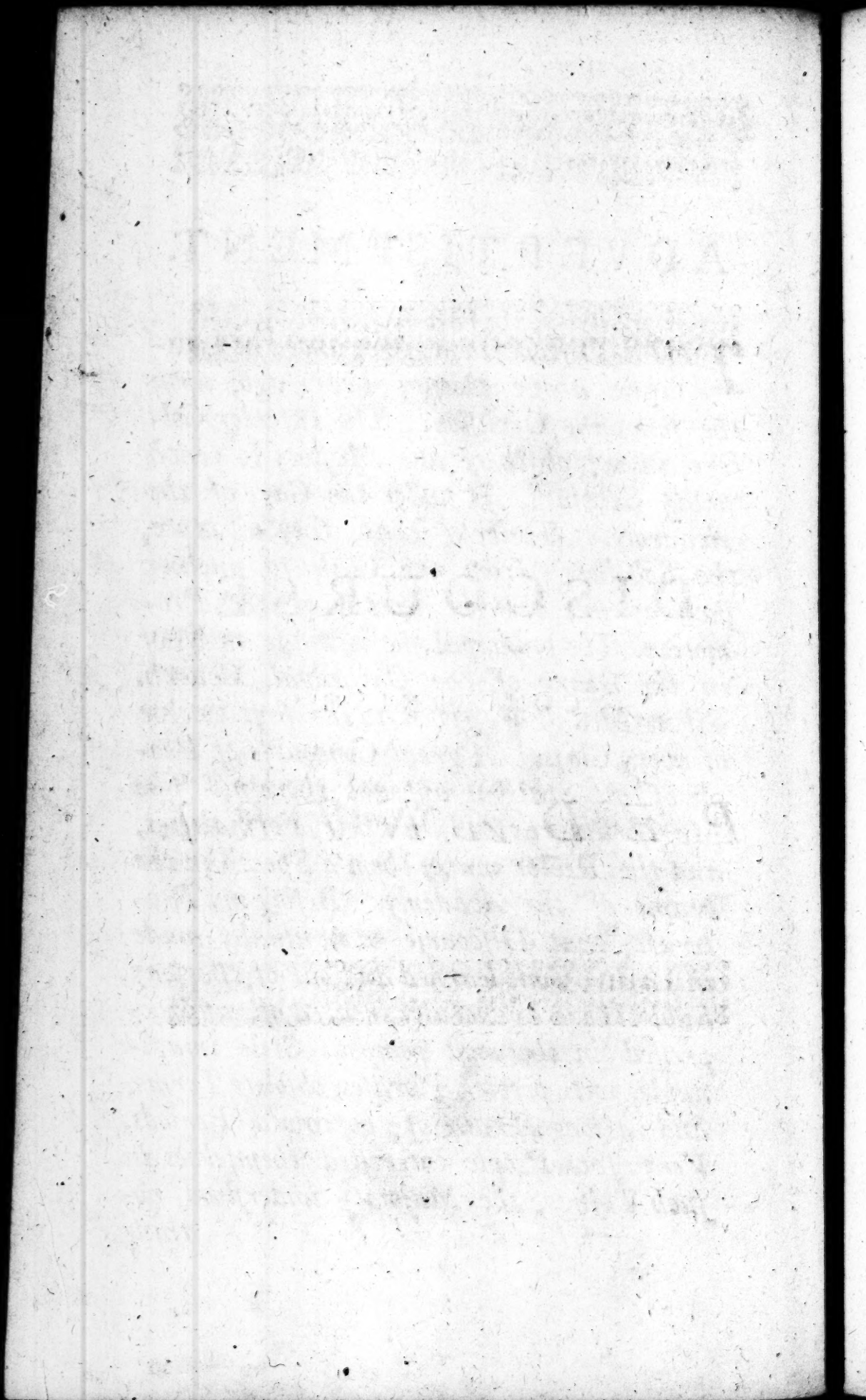
The American of 1840

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A
DISCOURSE
CONCERNING
P E D A N T R Y.







ADVERTISEMENT.

THIS Discourse was pronounced at Lausanne above twenty Years ago, upon the following Occasion. The Inferior College, in which there are Masters to teach young Scholars, is under the Care of the Academy. Twice a Year, they advance, the Scholars from one Class to another such as are thought worthy of the Promotion. The principal one is made in May in the Quire of the Cathedral Church. Silver Medals are given to the first twelve of every Class. A great Concourse of People of all Stations appears therein. The Magistrates attend in their Formalities, and the Rector makes them a Speech in the Name of the Academy. Before my Rectorate, that Discourse was usually made in Latin; some learned and out-of-the-way Subjects were generally treated of, and expressed in the most pompous Stile imaginable, with poetick Phrases, obsolete Terms, and a long Train of borrowed Periods. Very few People interested themselves in such Things, the Majority understood nothing

thing of them, and convers'd with one another to avoid the Fatigue of Attention. That Tumult rendered the Orator still more unintelligible. All this being taken together, seem'd to me to be a very pretty Elogium of Pedantry. That Reason put me upon making my Speech in French; and I did not want a long Time to consider what Subject I should chuse. Pedantry offer'd itself naturally to my Fancy, and I thought it sufficiently agreeable, and proper to make it my Choice. This Term is very common, but the Meaning thereof, is very confus'd and indeterminate amongst the greatest Part of those, who make Use of it. Those, who deserve to be call'd Pedants, very often escape that Title, and sometimes it is apply'd to those, who no ways merit it. Concerning this Article, as well as all the rest, which I have touch'd upon, I submit myself to the Judgment of all Men, and would gladly make an Advantage of their Remarks.





A
DISCOURSE
CONCERNING
PEDANTRY:

WHEN I first engaged myself to make you a Speech in a Language different from that, which antient Custom had consecrated for Days like this, I was sensible of the Weight of my Undertaking.

I CONSIDERED principally, what I lost by leaving off a Language for which many are prejudiced, and seems to carry along with it the essential Mark of Erudition, and which we are accustomed from our young Years to hear with a Sort of Reverence: I also foresaw all the Difficulties and Discouragements, which commonly attend the making
Speeches

Speeches in a living Language, and especially such a one as ours : And in fine, I am very certain that I shall see the Number of my Judges augmented in Proportion to the Number of my Auditors ; but neither these Considerations, tho' capable in themselves of dashing and discouraging an Orator, nor a Croud of others, which presented to my Mind, were able to deter me one Moment. I thought, *Magnificent Lords*, that I should be wanting in the Respect, that is due to *your Lordships*, and that I should appear unworthy of the Honour of your Esteem, if I should seem to hesitate on the first Opportunity, which is offered me, to give *your Lordships* a Proof of my Zeal and Devotion ; or if any Consideration had Power to divert me, ever so little, from an Undertaking, for which *your Lordships* have appeared to be so favourable.

I WAS more in Pain to determine within myself what Subject might please you, and might appear to be worthy in some Manner of your Attention ; but not to make an ill Use of that, by speaking to you any longer concerning myself, and giving you a Detail of my Irresolutions and private Reasonings, I will tell you,
Gentle-

Gentlemen, without any further Circumlocution, what were the Ideas which seized me in Preference to all others.

THERE is a certain Defect, which is without Contradiction very odious and very disgraceful, and which learned Men are very much reproach'd with, and which most People look upon, as annexed in some Manner to that Profession: So that we even see many averse to the Thoughts of Learning on that Pretext, and to seek even in a shameful Ignorance, of which they make but too great a Show, a Sort of Shelter, which secures them from the Danger of being considered as Pedants; O ridiculous Extremity!

WHAT more distinguishes Man from Brutes than Learning? ^{Shame attends Ignorance.} What contributes more to our real Glory, and what is more capable of making us really happy? From whence have our Misfortunes their Rise, but from Mistakes in our Conduct, and from whence come our Mistakes and our Mis-Conduct but from our Ignorance? Wretched Mortals! How blindly you plunge yourselves in Difficulties, and cruelly shorten your Days, to heap up Treasures, which give

Give but little Satisfaction in the Possession, which a thousand Accidents may take away from you, and from which you will certainly be taken away? While in a lovely Quiet, in a tranquil Life, and sweet and agreeable Occupation, you might enrich your Souls with Treasures, the Pursuit whereof is always delicious, the Possession always charming, and in fine, the Enjoyment always certain; for it will continue to all Eternity, of which even in this Life, it gives us a Taste and the Prospect of everlasting Happiness and Glory.

WHAT! while all Nature, what do I say? while the adorable Author of this immense Universe grants us Favours upon Favours in Abundance, and while his bountiful Hand diffuses and multiplies them with a Profusion worthy of his infinite Grandeur, shall we enjoy them only in common with the most vile Reptiles? And to show our Gratitude to our Creator, shall we be satisfy'd with being sensible of his Goodness, by our Eyes, by our Ears, and by our grosser Faculties only, without daigning, from a brutish Stupidity, to open the Eyes of our Understanding, upon the secret Springs of this vast Machine, and of all the
Parts,

Parts, which enter into its Composition? Secret Springs which would discover to us concealed Beauties, a thousand Times more charming than all those, that its outward Brightness offers to our Senses. Is a Man a Pedant, because he understands the Authors, who writ in the Time of the Emperor *Augustus*? An Age, in which Politeness and Good Sense reigned in their highest Perfection. Is a Man a Pedant, because he takes Pleasure in reading them, in being sensible of the Exactness of their Thoughts, and of the Elegancy of their Expressions?

It is true, there are some Pedants, who read them, who explain them to Youth, and who both by their Translations and Remarks render them worthy of the Contempt of judicious Men; but is it not possible to make an Advantage of that, which these heavy Geniuses understand nothing at all of? See here a SYNECDOCHE, mind it well; this is a METONYTY, be attentive thereto; there is an ENALLAGE, remark that carefully; see here a CLIMAX, I give you Notice of it: He must be a very PEDANT, nay a very BLOCKHEAD, I confess, to think himself a Person of great Importance,

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and

and of great Service to Youth, because he is able to inform them that *Climax* is a *Greek* Word, which signifies a long Train of Thoughts, of which the following are still stronger than the foregoing. But may not we go further than these narrow Geniuses, these dull Declaimers? Is it a Loss of Time to endeavour to enrich our Understandings, and to render them more exact and more fruitful, by applying ourselves to discover the Beauty of every Thought, the Justness and Strength of the Terms, which express them, the Reasons of their mutual Connection, of their Order; what they have in common, and what every one has in particular, their proper Strength, and that of their Connection, their separate Effects, their reunited Effects, and the Causes of these Effects?

SUCH useful Discoveries, such admirable Truths, such important Instructions, which the Ancients have left us in Writing; instead of making them the Entertainment of our Minds, shall we leave them to be the Prey of Moths and Worms, by an ungrateful as well as stupid Negligence? shall we bury in Forgetfulness and Dust those Maxims, and
grace-

graceful Turns of Wit, that are worthy of being perpetually retained in our Memory?

BUT I should affront my illustrious Auditors; if I should put myself in Pain to establish a Truth, concerning which I cannot believe, without doing them the greatest Injustice, they ever had one Moments Doubt.

BUT in Proportion as we have Learning and Knowledge at Heart, so much we ought to hate whatever throws a Disgrace upon them; therefore *That which hinders us from endeavouring to acquire Knowledge is absolutely vicious.* Gentlemen, far from palliating and extenuating in the least the vicious Quality I have to speak upon; I hope I shall be able, on the Contrary, to make you all sensible of the Ridiculousness thereof, and inspire every Man with the Hatred, which he ought to have for it.

BUT as certainly it happens *Pedantry an equivocal Term.* that Men very often Disgrace by that shameful Name those, that do not merit it, while on the other Side, it is not given to those that deserve to be called so, to rectify these Mistakes, I design to explain the Notion of the Word *Pedantry*, and free it from the Obscurity and Confusion it has been in,

and so plainly exhibit the proper Characters thereof, that upon that Information, all may rectify themselves, some in too precipitate an Accusation, and others in a Defect, which they thought themselves very far from; this is, *Gentlemen*, the Design and Scope of my Discourse, and with which I shall finish it.

*The Origin
of Pedantry.*

PUBLIC Schools are of a very ancient Establishment, amongst the *Romans* as well as amongst the *Greeks*; Persons of the first Rank sent their Children to be taught there, and the Slaves who attended them to these Schools, and who had the Care of them there, and of bringing them home again, were call'd PEDAGOGUES, that is to say, *Conductors of Children*; this is the Meaning of that *Greek Word*, which was afterwards adopted by the *Romans*.

THERE is no Question but that the smartest Slaves were chosen for that Care, and that Fathers were very cautious of allowing their Children the Conversation of any but such as they found to be of good Genius and great Probity.

A Slave even of mean Parts must necessarily learn something in these Schools, where

where he was present with his young Master; some even gain'd so much Advantage thereby, as to be advanced to the Place of Tutors, or Sub-Tutors in Families; thus you see, why Persons charged with the Care of teaching and directing Youth, were also call'd *Pedagogues*; and it is in that Sense, that the Holy Scripture makes use of that Term, where it is said, the *Law* is a SCHOOL-MASTER, or PEDAGOGUE to bring us to *Christ*.

WE see plainly that according to the Custom, which is *The first Character of* even now practis'd by old Ser- *Pedantry.* vants, and those, in whom the greatest Trust is reposed, that those Slaves, who were the Governours of their Masters Children, took upon themselves great Airs, gave themselves great Authority in the House, look'd upon their Fellow-Servants with Scorn, and spoke to the young Gentlemen in a magisterical Way; in a Word, gratified themselves with *being Masters* in their Turn; and *these Airs so ridiculous in an Inferior, these Airs of Importance and Authority,* brought a Disgrace upon the Name *Pedagogue*, and afterwards rendered that of PEDANT

so odious, which is only a Derivative and Diminutive thereof.

It's Second Character. It is a very hard Task, that of teaching and managing Youth. A Pagan Author says very ingeniously thereupon, *that Jupiter employs only those whom he hates, in that Business.*

Quos Jupiter odit Ludimagistros facit.

The Inclination of young People carry them to any Thing rather than to that, to which they are destined: This is the Cause why they make so little Progress, and very often none at all, which is still more vexatious. Besides their Attention is not constantly applied, and their Reason enough enlightened to yield to the Motives, which they might draw therefrom; thus sometimes there is a Necessity to oblige them by Force and Blows, whereby by Degrees, Censure, Severity and a morose Humour become familiar to them.

THIS is the second Thing, that renders *Pedants* so disagreeable; Persons of a fine Taste cannot comport themselves with that Austerity, those impatient Airs, those dogged Manners, that severe and sour Look, with which *Pedants* endeavour

vour to maintain their ridiculous Authority, with which they lord it over their Pupils, and in which they pride themselves.

THE Faults, which are corrected in young Persons, are *It's Third Character.* generally of little or no Importance, to consider them in themselves; and if we only regard the present Disorder, which they occasion, indeed they are hardly worth our Notice, for in short, from the Time, they awake, to the Time, they go to Sleep again, all that they say, all that they do, turns only upon Bawbles and Trifles; and yet it is necessary to reprimand them on that Account, and to reprimand them severely, to prevent a Habit, and to hinder them as they grow up from making the same Disorder, which they did in their Amusements, and from carrying that Disposition along with them in their serious Affairs, But here the Passage is slippery, and Teachers accustom themselves by Degrees to speak to grown Persons, in the same Manner they do to Children, and can bear with nothing; but are perpetually directing others, crying out upon Trifles, and lamenting over small Faults, as if all were lost: This is the third Thing, which is so odious in *Pedants.*

Its Fourth Character. THESE *Pedagogical* Slaves, of whom I spoke above, began their Course of Learning too late, and found themselves engaged in too many Occupations to acquire a Stock of solid Learning in an advanced Age, they acquired only as it were the Knowledge of Children; and yet they did not fail to make a great Show of what they understood but imperfectly; this was, as it is still to this Day, their fourth odious Character, to stun the Heads of People about Things, which they know very little of.

A wrong Method of Studying without being sensible of it, and a flattering Pretence of understanding what is but confusedly known, is a very common Error, and followed by a great many, which from the Ridicule that it reflects upon those, who make Profession of Learning, diverts many Men from studying, who are able by their Genius, to make a glorious Progress therein.

THIS is one of the Causes of these tedious Ways, which are always disagreeable, and very often disgusting, of which the greatest Part of learned Men can never cure themselves.

THEY

THEY see very well that, what they have been saying or writing, does not give much Light into the Subject, which they have been treating of. Instead of making themselves better Masters of it, before they run the Hazard of explaining it to others, or saying any Thing upon what they know little or nothing of: In fine, instead of throwing aside a loose, negligent or intricate Composition, and which themselves perceive is very imperfect: Instead of beginning a new one, and in a different Method, they endeavour to supply the Obscurity of the first Proposition by a Second; the Imperfection of this by a Third, the Confusion of the Third by a Fourth; and by that Method they multiply the Obscurities of their Discourses even by their Application to clear them up.

By having neglected to study Things from their Principles, and to advance their Knowledge regularly, by confining themselves only to reading and loading their Memory and Collections with what they find there, all their Knowledge becomes only a Repetition of what others have already said: Indexes therefore are of a singular use to such. Ignorant Persons many times admire, in a Teacher,
a vast

a vast Erudition, which cost him only a few Crowns, that is to say, some Books, which Chance threw in his way; and what a cheap Bargain made him purchase.

HERE is one causes, a miscellaneous Piece, which he has pillaged out of three Books, to be printed in his own Name, after having added thereto some Pages of his own, and changed more or less, according as he found himself capable of doing it, the Order and the Title of the Chapters: Another will make one out of seven; a third will collect from these two, and from some others, which he will join together, and disguise them by a few of his own Reasons set off with a florid Show of Words without Meaning, and a Train of unnatural Flourishes. Their Conversation with judicious and polite Persons not having rectified the ill-Taste, which they get in the Obscurity of a School, they know not how to adapt their Quotations to the several Circumstances of Time, Places and Persons; that which would have the same Force, and be also much more graceful, if it were expressed in common Language, they chuse to express in *Latin* or *Greek*, without having Judgment enough to understand,

stand, that Expressions from an ancient Author are quoted only when they have a peculiar Emphasis, which cannot be rendered exactly in another Language, or when they concern the Etymology or particular Meaning of a Word, to draw some Consequences therefrom that are worthy of the Reader's Attention.

VERY often a Truth, which they support by a grave Quotation, is one of the most known, and the most universally acknowledg'd; very often also it is of no Consequence, and it would be as much to the Purpose to quote themselves; if they Attempt, for Example, to clear up a Method, and decide whether or no it is the best Way to inquire at first into the Knowledge of Things, or to insist upon Terms, they will take the weaker Side, and to support it, they shall quote you an Author, who has lost his Credit in maintaining it. Sometimes when a Matter of Fact is related, they shall refuse to acknowledge it, because they will object some Arguments of Convenience thereto: Sometimes, on the contrary, when a Matter is debated, which is to be resolved only by Reason, they will content themselves with deciding it by

by Authorities, and a great Number of Quotations.

IF a Person, who is desirous of Instruction, and has an Inclination to Study, should ask a learned Man of that Character, what PHILOSOPHY is? he would answer him, that this Word is originally *Greek*, and that the first, who was called so, was one *Pythagoras*, who declared to one *Leo* or *Leontius*, that he was a Man, who only made Profession of being a Philosopher, whereas before him, the Learned of his Profession were called absolutely *Sophoi*, ($\Sigma\phi\omega\iota$) that is to say; *wise Men*; and by tedious Quotations of that Nature, all of little or no Signification, by the Genealogical History of the different Sects, and by the Variety of their Opinions, he will deter the Man from Study, whose Curiosity he ought rather to have heightned; he will be ashamed to feel a Desire for such little Things, and will comfort himself with a Resolution of thinking no more about them.

BESIDES, if any Teachers of that Stamp get themselves a Habit of repeating very often the same Thing, and are fixed therein; whenever an Occasion offers, they never fail to fall into those super-

superfluous as well as tedious Repetitions. If it happens, for Example, that any one says, that the greatest Part of Men are led and directed by a particular Taste, which is peculiar to them, they will add immediately: *You are in the right, and as a Proof of this, they will tell you with long Circumlocutions, that you need only reflect upon Diogenes, who took Delight in his Tub; upon Aristippus, who was in Love with the Palaces and the good Entertainment of the King of Syracuse; upon Plato, who had a Fancy to acquire the most sublime Knowledge; upon Aristotle, that great Logician; upon Nero, who had a reigning Passion for the Theatre as well as for Pride and Cruelty; upon Cæsar, who would excell in the Command of Armies, and in the Heat of Battles; upon Tully, who would always have stay'd in the Senate, and have been for ever haranguing the Roman People.*

MOREOVER, in the same Manner, if an Occasion offers of speaking of the Difficulties, which obstruct the Progress of our Knowledge; instead of applying themselves to inquire into the original Causes thereof, and the immediate Consequences thereof, to be more capable of curing them, you shall hear them
quote,

quote, with a lamentable Tone *Democritus's* Well, - in the dark Bottom of which Truth lies hid from the Eyes of poor Mortals; they will complain of the unintelligible Obscurity of *Empedocles*; this will set forth the different Hypotheses upon which Philosophers were divided amongst themselves, and the Severity with which every Sect condemn'd all the rest; they will collect together all that the Scepticks have said with a Show of Reason thereupon, and whatever Indexes can furnish them withal. But when they perceive that their Rhapsodies have led them too far, and made all Religion as well as all Certainty stagger instead of blotting out all these trifling Things, and treating that important Subject in quite another Method, being charmed with having collected so many Phrases, they will content themselves with confronting all these fatal Consequences, which follow their Exaggerations, with the Opinion of another Author. 'Tis their Way to make Quotations, *Horace* is the first, who offers himself to their Memory: *He says, that the human Understanding cannot go beyond certain Bounds, yet it may approach near to them.* Such is the Barrier,

rier, which they oppose to all that they just now established in Favour of Pyrrhonism.

DURING their Youth two Sorts of Studies divided their Time: On one Side, they took Care to learn some System by Heart, and to be prejudiced towards it: On the other Side, they took Care to acquire a Habit of starting Objections, without minding, whether or no they were weak or strong, whether or no they had any Relation to the State of the Question; or whether or no they only led from it; they were satisfied, provided they amused the Auditory, and embarrass'd or puzzled the Respondent. To be capable of performing that Function in their Turn, they also learned and accustomed themselves to answer extempore, whether they understood or understood not the Objection. In publick Disputes, the chief Point is never to be at a Stand, and to extricate yourself by making Distinctions. Let them be judicious or not, they equally pave the Way to the HIGHEST HONOURS.

By Virtue of these excellent Habits, as soon as ever a Book appears in Print, instead of weighing the Proofs thereof, without Prejudice, they examine only
whether

whether or no it be conformable or opposite to their received System, and accordingly they approve or disapprove of it.

I COULD push this Inquiry further, but it appeared to me upon reflecting thereon, that all the new Characters, which offered themselves to my Mind, may be reduced to the Four, which I have set forth above, as these Four relate to One only, I mean *Affectation*. Some set themselves up for Masters, and speak in a magisterial Way; they impose upon you by a morose Look and a sour Behaviour; they make long, tedious and grave Reflections on the most trifling Subjects; in fine, they speak of what they have little or no Knowledge of, as boldly as if they knew it ever so well, and why all this? Because they are made up of *Affectation*. They make an impertinent Show of what they know, or endeavour to appear to know what they have no Notion of. There are some who carry this pedantick *Affectation* so far as to appear ridiculous even to the Servants, who have resided some Years in good Families. Being wholly taken up in procuring themselves Respect, as if they were the Source of Learning, and in making

making themselves feared, as if they were Patterns of Duty; they would think they disgraced themselves, if they should do any Thing, as others do it; they dress themselves quite otherwise; if they walk, if they speak, if they cough; nay if they spit, it must be done in a grave Way to maintain their Dignity. You will say, that such desire rather to deter Men from Learning, than to allure them to it: And thus they succeed in that Respect: You would say, that they have more Inclination to contradict than to correct: The Art of making themselves loved, and giving their Advices a Relish is to them an unknown Art; they preclude to themselves the Access of Hearts by their Censures, and magisterial Airs,

WHENEVER their Interest obliges them to abate of their Haughtiness, they pass from one Extreme to another, they fawn, they become nauseous Flatterers; they cannot get again in the Ways of Nature and sound Reason, from which a long Habit of Affectation has led them for ever.

As they are not determined and guided by the Effect of a good Disposition, and of a sound and happy Taste for what is

true and beautiful, but only by the Necessity of acquiring a Revenue, to set them in a Station, wherein they may live more reputably, and more at their Ease than their Fathers did; a Rival either of a yearly Pension, or of Glory, is in Danger of gaining all the Fruit of their laborious Watchings, and painful Studies. Therefore they fear him, and hate him as the Enemy of their Happiness, and what is not lawful to do to a Man, who is become their Hatred to such a Degree? It is enough, if he speaks, to accuse him of Error: It is enough, by having an Opportunity of charging him with an Error, to call it pernicious and destructive, and to say that it tends directly to the Subversion of Religion and Morality; thus they think it a holy Duty to ruin whomsoever they have the least Jealousy or Umbrage of, to prosecute them to the utmost Rigour, and leave no Stone unturned to destroy those, with whom Religion and good Manners conspire to oblige them to live in an edifying Concord.

THIS is the Source of that Fund of Ill-Nature, which renders so many learned Men so troublesome and contemptible. The first Motion, which springs up

up in their Heart, when they see a Man, who thinks differently to what they do, is always a Motion of Hatred.

I know very well, that it is not easy even to a good and honest Man, and one of the best Tempers, to love a learned Man, who is so hard-hearted as to communicate nothing to him of what he knows; but to hate a Man, because he has more Learning than I have, is to hate him for his Knowledge, it is to hate him, because he may be useful to me, it is to oppose and hate myself, and renounce my own Interest for the Sake of my wicked Temper. He, who neglects his own Interest, will be but little or not at all scrupulous of opposing another's, provided he has the Satisfaction of injuring his Enemy. When any one envies the Talents of a learned Man, he leaves no Stone unturned to divert Youth from receiving any Advantage thereby.

THESE erroneous and mischievous Practices are very frequent. A Professor thinks quite differently to what you do: he follows a Method quite contrary, he builds upon quite different Principles; if he has a Professorship a hundred Leagues off you, you do not mind that, and you look upon that Diversity of Sentiments,

riments with Indifference: But if he teaches in the same College with you, that Diversity is insupportable. How can you become the Disciple of a Colleague? It is more agreeable to think he is mistaken, than to heighten his Glory by learning something from him; so that because he maintains a Truth, you determine to follow Error. The Praises with which a good and honest Man sees his Colleague honoured, make pleasant Musick in his Ears; but when any one is of a morose Humour on the Account of the Merit of another, it is a Proof, that he himself has none at all, neither in his Heart, nor Actions.

WITHOUT Contradiction it is a very great Misfortune to Society that there are such a great Number of Pedants of that Character. That Malady is contagious, and easily passes from Teachers to Scholars. The Heart of a proud Teacher is torn asunder by two Passions contrary to each other, which tyrannize over it; he earnestly wishes to make his Learning admired, but he is no less afraid of diffusing it, because he fears to have Equals. This engages him to write enigmatically, to fill up his Compositions with obscure Periods, which discover only a Part of what

what he knows, and leaves the rest to be guessed at.

BUT they have some Scholars, by whom they are paid for clearing up Difficulties, and it may happen that some may be so imprudent as to communicate their Knowledge to others; how is it possible to prevent that Inconvenience? We have a Remedy at Hand, they need only infect their Hearts with the Venom of Envy: *Keep this to yourselves, and let little or none of it pass from you.* For a greater Security, they may put into their Hands only mutilated Writings, of which the empty Places are to be filled up only in Favour of those of whose envious Temper they may be certain, that they will be kept secret. This is without Controversy a VERY INFAMOUS PEDANTRY, but does it not deserve another Name, and would it be an Exaggeration to call it a *downright Cheat*?

WHEN I read that *Alexander* complained of *Aristotle*, because he made the Lectures publick, which this Philosopher had composed for him; and that he answered this Monarch, that he need not be troubled about it, seeing he had published them in such an obscure Manner, as would infallibly hinder them from be-

Coming too common ; neither the high Station of *Alexander*, nor the great Fame of *Aristotle* can hinder me from despising them both ; and I am in great Doubt to decide, which of these two was the greater PEDANT, the Master or the Scholar, the *King* or the *Tutor*.

LET us say a Word or two more, concerning one of the ill Effects of the Affectation of appearing learned, and of the Ambition of attaining Dignities, and the Profits annexed thereto by that Means. A Man governed by these Principles, is not very sollicitous to examine, without Prejudice, what is true and demonstrative, and to distinguish it from what may be obscure and uncertain. It is enough for him to be acquainted with what is thought to be true, and is own'd as such by those upon whom his Fortune depends. It is enough for him, that a Sentiment appears to be new, to reject it ; tho' it be even proper to confirm established Tenets. Such a Thing has not yet been made publick, therefore it ought to be suspected and considered as dangerous. This is his sole Rule. He is accustomed to make Use of no other, and so much accustomed to it, that he is not sensible, not only of the Ridicule,
to

to which he exposes himself, much less of the Injury he does to Truth, seeing he supports it only by human Authority, by the Weight of his Vote, and by that of others, who have studied it no better than himself.

MANY also make themselves ridiculous by making a Show of their Learning, and the Preference which they give it more than to that of others.

A MATHEMATICIAN, for Example, pretends that no Man can be a compleat Officer in an Army, without being Master of Military Architecture; and consequently of Geometry, &c. that is to say, without having been his Scholar a long while. A Rhetorician will maintain in the most grave Manner imaginable, that nothing contributes more to render an Officer illustrious, than Oratory, by which he is capable of making pompous Speeches to his Soldiers, and exciting their Courage by the bombastick Stile of his Harangues.

SOMETIMES learned Men, in their Orations of Inauguration, happen to fall into the Ridicule, with which Preachers of the lowest Class are reproached, when they make the Panegyrick of a Saint, and degrade all others to give the

principal Rank to him, whose Feast is celebrated on that Day.

Is any one called to be a Professor in the Mathematicks? That is the only Branch of Learning, which contains nothing but Certainty; the rest are in Comparifon thereto nothing but frothy Words. Is he to read Lectures upon Natural Philosophy? The End of Natural Philosophy is to be able to account for the wonderful Things in Nature, and therefore as far as the End is naturally above the Means, which lead thereto, so Natural Philosophy must be preferred to the Mathematicks. The Professor in Logick will maintain, that his Art is superior to all others, seeing its Excellence goes so far as to render that perfect, that includes Man's Perfection, to wit, *sound Reason*. The Professor in Rhetorick will not allow that, but grounds himself upon this, that as Man is superior to Brutes, because he can speak; so an eloquent Man, who has learned the Rules of Rhetorick, is as much above the rest of Men, who do not speak so well, as those are above Brutes, which cannot speak at all. All these *common Places* of Panegyrick are nothing else but PEDANTRY; *Moliere*,
in

in his *Maître à danser*, and *Maître de Musique*, has finely exposed that Folly.

PEDANTS are reproached with having no Taste for Conversation, and they deserve that Reproach.

IT is no difficult Thing to find out the Causes of a Defect so disgraceful to Beings, who pretend to have cultivated their Reason, How is it possible to bear these long and useless Examples upon Examples, Maxims, Common-Places, and Proofs, which establish nothing at all, and of Exaggerations, which spoil every Thing? Nothing is more distant from that good Sense, from that judicious Taste, and from that happy Good-Nature, which make up the Charms of Conversation.

How is it possible to like Persons, who are always contradicting, and who, to have such an Opportunity, give an ill Sense to every Thing they hear, and never enter into the real Ideas of him, who speaks?

THEY even gain, in such Disputes, the Habit of interrupting others on a sudden, of breaking off short, of speaking many at a Time, of refusing Explanations, of repeating the same Objection, and

and of making an ill Use of the Hearer's Patience.

BUT if it be Pedantry to interrupt others inconsiderately, to dispute without understanding one another, when all speak together, how many Men must be enroll'd in that vile Order, who do not wear the Livery thereof!

PEDANTRY is not a vicious Habit inherent to Learning; it is intirely remote from it; nothing is farther from Pedantry than a real learned Man, that is to say, a good and true Philosopher. PEDANTRY is a vicious Habit, which lodges in the Mind, and far from being accompany'd with Knowledge, it is commonly observed, that the greatest Ignoramuses are the greatest Pedants.

THE Fear they are under, lest their Ignorance should be discovered, obliges them to conceal it under bold Expressions, an Air of Assurance, severe and scrupulous Appearances, and the Pleasure, they take in imposing upon their Companions by these affected Manners, charms them to such a Degree, that they give themselves up intirely thereto; so that in short after having deceived others, they deceive themselves in their Turn; and tho' they be the most silly of all Men,

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in fine, they persuade themselves, that they really are Masters of every Kind of Knowledge and Learning, and that they are worthy of all the Esteem and Value, which other silly Men bestow upon them.

BUT let us not then confound these affected Ignoramuses with Men of real Learning; for, in short, is a Man a Pedant because he understands *Latin* and *Greek*? What Court was ever more polite than that of the Emperor *Augustus*? And where did good Sense, a fine Taste and Politeness ever more reign than at *Athens*? Our *French* Theatre has borrow'd all that we admire therein, the most beautiful and affecting Part from them.

SHALL they, who furnish their Minds with History, be charged with so disgraceful a Title, because they will not always be like Children, whose Knowledge is confined to what is done since their Birth and before their Eyes? Or shall it be reserved for those who apply themselves to clear up the Wonders of Nature, and the Causes, from whence they proceed? To be delicate and skilful in the several Tastes of Meats and Ragouts; to know, as Artisans do, that Wood will burn, that Stones may be cut, that Metals may be melted, that
Trees

Trees grow from Graffes or Stones of Fruit; to admire in a stupid Ignorance Light and Colours, to understand Musick as these blind Men do, who gain their Livelihood by playing upon some Instrument: In all this nothing of the Pedant appears; all this is very becoming and very worthy of a Man; but to be acquainted with the Causes thereof, and to be capable of rendering Reasons for these Things, there lies the Disgrace, that is the Height of Pedantry; what can we think of more ridiculous?

It is not Learning therefore, I repeat it once again, it is not Learning, that makes Men Pedants; it is the vain Show, with which they use it, it is the Fondness of endeavouring to shine by their Learning.

BUT if Affectation be the real Character of that vile Defect, it must be allow'd, *Gentlemen*, that it is more general than we think for, and that it will be found diffused amongst Professions the most opposite to those wherein Learning is required.

To make a Show of preferring Vice to Virtue, to affect a Despising of Decency and good Manners, never to consult Reason, but to be from Morning till Night the perpetual Sport of Fancies and

and Whimfies; this is what is called in the World *foppish* *Airs*: Armies and Courts are full of them: Nothing is more ignorant than these People; and yet nothing is more affected and consequently more ridiculous and pedantick *.

LEARNING certainly is very rare amongst the Gentlemen of the Sword, but that does not hinder Pedantry from being very frequent amongst them. What can be more affected than these haughty Ways of walking, these Rollings of the Eyes, these Volleys of Oaths, in which a great many of them seem to glory? What is there less becoming a Man, and consequently less natural, than these rude and insulting Manners, which they take from the fiercest and the most savage Brutes, by which they seem to say, they breathe nothing but War, and thirst for nothing but Blood?

WHAT shall I say of these extravagant Men, who make a publick Declaration of their own pretended Bravery;

* Fops, who go to Plays without understanding them, or who hear the best Parts only to make insipid Jest of them, are Pedants of a peculiar Species: They have this in common with other Pedants, they usually speak in a positive Tone, and talk of Things they understand nothing of, as boldly as of the most familiar Occurrences
Biblioth. Raisonnée. 1733. pag 410.

who

who are incessantly talking of themselves, and make a perpetual vain Show of their Ferocity, their Rapine and Brutality; and who, in fine, to avoid the Tedium of frequent Repetitions, add to the Relation of what really happened to them, a great many Things wherein they had no Share, and which even never existed but in their own Fancy? I have just now reckoned a Habit of Cursing and Swearing amongst the different Sorts of Pedantry: And it is not only so, but even the most extravagant, and the most contemptible and hateful of them all.

PEDANTS are mightily taken with Words, they affect to pronounce great ones, and distinguish themselves from other Persons thereby; but when they make Use of the most elevated and the most sublime Style, then it is that they make the least Use of their Thoughts. To judge in that Manner of those who swear, is the greatest Favour, which they can require. We must think that they are senseless beyond all Expression, to fancy that they really glory in taking every Moment into their Mouths, the Name of the most odious and the most contemptible of all Beings, as if they were familiarly acquainted with him,

him, and that they lived with him in a friendly Manner.

IT is still more inconceivable, that they should pretend to pass for Men, whose Courage goes so far as to dare to insult the great Master of the Universe, by insolent Expressions, which shew to what Degree they are displeased with him. These are mad Men, who affect to make Use of an uncommon Language, and who have not Understanding enough to be sensible of its Meaning. Their Plumes, their Sashes, and even their Coats of Mail cannot free them from the Title of Pedants, which I give them with Pleasure and Justice, seeing they deserve it more than any Persons whatsoever *.

WE still find the same Ridiculousness and the same Pedantry amongst Abundance of People, whose Manner of Life

* It is well known, that amongst Persons of Quality, there are too many, who had rather pay their Money to any Purpose, than that of discharging their just Debts. A Lord, who had been often importuned by a Tradesman for the Money he ow'd him, bid him at last, *Go to the Devil*. MY LORD, said he, I have not the Honour of being acquainted with that Gentleman, but as you send me to him, I suppose he is your Banker: I beg therefore the Favour of you, that you'll order him to pay my Bill. This Reply gave my Lord to understand that his Swearing signified nothing, or that if it had any Meaning, it was the most ridiculous that could be imagined.

is equally contrary both to that of Men of War, and to that of Men of Learning. Those who pursue Pleasure, and give themselves up to Effeminacy, Courtiers, who are affected and nice by Profession, who think they themselves only possess Genius, and a genteel Carriage; who sometimes tell us in an affected Tone, a Heap of silly Things, sometimes listen with an attentive and surpris'd Look to the most common Relations; supposing themselves perfect Masters of the Art of feigning, and of imitating naturally in their Turns Uneasiness, Satisfaction, and Extasy: Who, in fine, like a School-boy when he applauds himself for having exactly repeated his Lesson, or having started in a Dispute some Objections, which he thinks are invincibly strong, fancy, they have charm'd because they have spoken, and feel in themselves all the Admiration and all the Esteem, with which they think they have affected others; do not these Men deserve the chief Place in the ridiculous Rank of self-conceited Pedants? This Vice has insinuated itself so far into all Professions, that it is found to have a Place even amongst those, who have no Profession at all; the idle Men, and those of no Busi-

Business, who know not when to have done, when they begin to speak of a Horse or a Dog, whose Stature, Feet, and Ears have a Place in their Memory even to a Straw's Breadth. Those also, who stun the Heads of such as are so unhappy as to fall in their Way, by a prolix and eager Relation of their Fortune in Play, of a happy Throw of the Dice, or a lucky Deal at Cards, as of the most curious Thing in the World, and the most worthy of their Attention, do not those fall into downright Pedantry, by treating Trifles in a magisterial Air and a decisive Tone? Those Commentators upon publick News, who pronounce upon future Things, which are very often impenetrable even to the most Skilful, and such as have the best Information; who decide the Interests of Princes, whose Designs and Forces they know nothing of; and who cooped up in the visionary Space of their raw Imaginations, make there an exact Review of the Troops and Munitions, which they bestow on each Side; warmly interesting themselves in what they are ignorant of, and affecting to know what they have little or no Notion of; do not

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they

they charge themselves with one of the most ridiculous and most essential Marks of a Pedant?

NAY, even that Sex, which seems to be born only to please, and whose Politeness as well as Modesty compose their proper Character and essential Right, is not exempt, no more than ours, from this vile Defect!

As the Ways, by which Men arrive both to Authority and Glory, are shut up to them, they endeavour to make themselves Amends by the Charms both of Mind and Body: Hence proceeds their sweet and engaging Conversation: Hence it is that they desire so much to be beautiful, and to be adorned with all outward Graces, and are so passionate for Neatness in Dress; a Hood, a Knot of Ribbons, a Curl of Hair too high or too low, the Choice of a Colour, are to them Affairs of the greatest Importance.

UNHAPPILY we see some of them, who, without neglecting themselves in any of these trifling Cares, add thereto that of shining in some Branch of Learning, and to distinguish themselves thereby from the rest of their Sex; but they retain all their Foibles, and cover them
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with a Varnish of Affectation and Pedantry, which makes the most insupportable Contrast that can be imagined. They think that all the Respect which is paid to them from a Principle of Politeness, but more often out of Pity, are Proofs of the Value, which is set upon their Knowledge, and the Admiration that is due to the Beauty of their Genius. Thus they become proud and self-conceited, they decide upon all Sorts of Subjects, as Peace, War, Religion and Politicks, every Thing appears to them to be within their Jurisdiction: You would say, that they think themselves privileg'd to talk Nonsense in cool Blood, and to maintain it with Obstinacy: But let the Scene be chang'd a Moment after, let Conversation fall upon some different Subjects, you will immediately observe in these learned Ladies all that we are used to treat with Scorn in the greatest Ignoramuses; they will join to all the Inclinations and Boldness of Coquets, forced Similies, affected Airs, and the ill Nature of Prudes and self-conceited Creatures. In such Cases, we should be unjust to charge the Learning, which they may

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have

have acquired, with the Ridicule, which is only the Effect of the wrong Method, they have taken in their Studies, or rather the Effect of their bad Taste; their natural Pride, and ridiculous Fondness to shine and distinguish themselves by speaking with more Confidence, and concerning more Subjects than other Women do, or even the Majority of Men themselves.

SOME there are of this Character, we cannot deny; but they are but few; and their Example will never be followed but by a very small Number. If Pedantry be a contagious Distemper, as it really is, we may say that Women are less subject to it than Men. This is so certain and true, that that vile Nick-Name, by which Men of Learning are distinguished, who disgrace their Learning by their Affectation of Knowledge, and their ungenteel Behaviour, became common, and perhaps has only been in Use, since the Time that the Sciences have been treated upon in the living Languages; and that the Ladies might not be deter'd from reading this Sort of Books, and such Gentlemen as by their Conversation had gained an Air of Politeness

liteness and a fine Taste, Care was taken to strip them of that frightful Dress, in which they appeared in our Colleges and Schools. I am so really persuaded of this Truth, that if the ill Manner of teaching Philosophy was not already exploded, or about to be so in this Academy, to precipitate the Fall thereof, I need only translate some scholastick System into *French*. No Mothers, let them be ever so desirous of Learning, would send us their Children: and if we should persist in teaching it, our Auditories would very soon be left to Tradesmen's Sons, who would come thither to seek a Refuge from Want, and the Pains of gaining their Livelihood by the Labour of their Hands.

AND for a Proof, Gentlemen, that I do not say this to flatter them, I must confess that there are amongst them some Affectations in Vogue which approach very near to Pedantry.

THEY, who exclaim and are out of Countenance at the Sight of a Work, where one Stitch seems to be higher or lower than the rest; they, who value themselves very much, and think they are above the Level of the Vulgar, be-

cause they know how to give what Colour they please to Sweet-meats; they, who being confined within a Circle of trifling Matters, which they never come out of, stun the Heads of People by talking in a Strain of their Cabbages, their Servants, and a long Train of common Subjects of this Nature, do not they confound what is important, and what is of no Consequence together just as Pedants do?

THEY, who in every Argument make themselves as a Rule; they, who applaud their own Speeches or Singing; they, who are very fond of new Words, and bring them into their Discourses properly or improperly; they, who soar above and depart from Nature, to distinguish themselves from others; they, who direct all their Motions like Machines, which are moved only by Springs, do not they act a Part made up of Prudery and Pedantry?

PEDANTS are so unhappy, as never to forsake their common Places; in vain do you endeavour to make them leave them, they immediately return to them again. They have not studied in a Manner proper to furnish their Minds with

with an easy Fluency of Thoughts. For Want of an Opportunity to join to Study the Knowledge of the World, or not being able to make Use of the Opportunities, which are offered to them, they cannot diversify their Discourses, their Thoughts, and the Turns of their Expressions, according to the Circumstances. There are some who are capable of acting two Parts only; to wit, that of a Tutor or that of a Buffoon.

BUT if it be the Characteristick of Pedantry to be confined in a Circle of common Places, and not to leave it till they be exhausted; how is it possible to screen that Sex from that Character, who by their Politeness, which so well becomes them, ought to be at the greatest Distance from it?

THERE are a great many Women, who divide their Conversation into four common Places: The First turns upon their Servants, the Second upon their Linnen; you will say, that this relates only to vulgar Persons: It is a Pity it is not so. But see here is one that takes in all Ranks: To wit, that of Ragouts and Sweet-meats, all, in a Word, that is serviceable at Entertainments: The next

is that of Dress, and this is as copious as the three others put together: It would be still more copious, if they were not impatient to come at the Fifth, *viz.* the Faults and Failings of their Neighbours either real or apparent, true or imaginary; this is considered as inexhaustible. Besides it is so conformable to every one's Taste, that the most reiterated Repetitions thereof lose not the Charms of Novelty. They begin to talk of them, whenever an Opportunity offers, and they do not know how to leave off, when they have once begun: And yet it is a common Place; and consequently an Act of Pedantry to subject themselves thereto. A generous Soul can forgive this Baseness, in a little Genius incapable of thinking in a better Manner; but it will not fail of being sensible of the Indignity that is offer'd thereby.

A WOMAN, who flatters herself that she shines, by distinguishing herself by her gay Temper, and by carrying Mirth into every Place where she goes, by her frequent loud Laughings, with which she begins, continues and finishes all her Speeches, what can we find in the greatest Pedants, that equals such ridiculous Behaviour?

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THERE is besides another Sort of Pedantry equally contemptible, hateful and scandalous; *to wit*, that of *the false Devotees*. These Persons, with all their seeming Piety and Humility, are yet the most revengeful in the World, and for that Reason the most formidable; for, *in Nomine Domini*, they will leave no Stone unturned, and make Use of all Kinds of Ways, to ruin, almost without appearing to design it, those for whom they have no Regard and Affection. Perhaps I should do well, not to mention them at all; but the Attention, *Gentlemen*, with which you are pleased to favour me, rouses my Spirits, and I should want Courage, if I durst not publish useful Truths, when it appears to me, that it is a Pleasure to you to hear them.

THERE are therefore some Persons, who renouncing a great many Things, of which other People are fond, as of pompous Diversions, Plays, Dancings, Gamings, and ornamental Sumpuousness in Cloaths, make up the Loss of all these Things, by the Pleasure of distinguishing themselves from those, whom they call Worldlings. But as for these contemptible Worldlings, as they esteem them, *these false Devotees*
are

are fond of being careffed, respected and revered by them ; and it is only, in the main, to make themselves admired by the Croud, that they affect to be so singular in all their Behaviour.

PERSONS of this Character seem to think they have acquired, by their long Prayers, a Right of saying what they please against those, who are not of their Acquaintance, and especially against those, who refuse to be of their particular Cabal, and to enter into all the interested Designs of their Party. By their Exactness of being present in the Assemblies, where Persons of their Taste preside, and of repeating there the Articles of their Belief, you would even say, that they had purchased the Christian Privilege of condemning most charitably and mercifully all those, who hold not the same Notions, or do not speak as they would have them. Instead of looking upon the Face of those, who do them the Honour of speaking to them, or of those, to whom they themselves direct their Speech, they cast their Eyes down, and seem as if they were only directing their Discourse to their Shoes ; but it is to procure themselves, by that ridiculous Singu-

Singularity, the Pleasure of placing themselves above the Proud, whom they consider as Fools, as if the Affectation of Humility was less a Folly, than that of Pride.

I REMEMBER to have seen with Pleasure in *Lucian* the Philosophers of every Sect calling out to a young Man, that it was in their own Sect only, that he could find real Truth and solid Happiness. This poor Youth did not know what Part to join with, when an honest and good-natured Man freed him from this Perplexity, and going up to him, with a modest Look, whisper'd him in his Ear: THE MOST COMMON LIFE IS THE BEST. This is very certain in one Sense. In your Air, your Cloaths, and your whole outward Appearance and Dress follow simply and without Affectation, what you find established by Custom. Never think of distinguishing yourselves from others. Apply all your Care only to be a good and honest Man: And observing that Rule you will distinguish yourself sufficiently from many others: And provided you do nothing with that Design, no Body will suspect you thereof. Your Virtues, however
natu-

natural, will appear really as they are in the Sight of all Men.

*The Affecta-
tion of Learn-
ing or Pro-
bity.*

To cure so universal a Dis-temper, I know but one Remedy; but that appears to me to be infallible, because it intirely destroys the Cause of the Malady. All Affectation has its Source in an immoderate Thirst after Esteem and Praise; Men are generally inclined to make themselves talked of, and that excessive Fondness produces Affectations of every Kind. Let them shake off that Fondness, they will no more be affected; let them shake off Affectation, they will be free from all Pedantry whatsoever. Let us therefore be good and honest Men: Let us have Knowledge and Probity at Heart, Let the Knowledge of Truth, and the Possessions of Virtue be our only Design and End: Let us love and reverence God: Let us love all Creatures as his Works: Let us consider Men particularly as the Children of the Father, whom we worship. As soon as we have formed our Heart upon these Principles; as soon as these Inclinations take Possession of it, and reign therein, we shall taste so much Pleasure in the Sentiment of that inward Enjoy-

Enjoyment; we shall be sensible of so many Charms in the delicious Possession of those solid Advantages, that all the rest will be incapable of disturbing us, or will affect us but weakly,

OUR Taste thus rectified by the Possession of those so solid and precious Advantages, will never let us become the Dupes of trifling Things, so as to treat them in a serious Manner. It will never mistake them, nor never let us be dazzled by them so far as to make us exult, when we speak of them, nor shall we treat them with the Attention, which is due to Things of great Importance. Being content with making every Day some Progress in the Knowledge of Truth, being charm'd as we find we grow stronger every Day in the Practice of Virtue, our Mind, being satisfy'd thereby, and sufficiently satiated therewith, will take no Care at all concerning what Men think of us; Vain-Glory will appear to us to be too small a Thing to make us uneasy on its Account: We shall affect no Superiority over our Fellow-Creatures to domineer over other Men: We shall not torment ourselves for their Praises, nor be angry with them tho'

tho' they refuse them; being intent upon other Views, we shall turn our Thoughts to quite different Designs. A Man, whose Cabinets are filled with Pearls and Diamonds, who is Master of the Mines, from whence they are dug, takes them every Day therefrom, will never trouble himself about broken Pieces of Glass, and will be far from becoming proud of such a pitiful Treasure.

WE must confess, *Gentlemen*, that the Wisdom of the Sovereign Creator has admirably disposed every Thing; Experience as well as Reason informs us of that which becomes us the best. When we propose for our End, the End to which our Grand Master calls us, and to which we are destined, *to wit*, Truth and Virtue, we infallibly approach nearer thereto, we find therein a real and solid Satisfaction, and we taste therein a delicious Repose, But when we take another Course, and when the Fondness of being thought learned as well as devout once seizes our Minds; when we have more at Heart to appear either virtuous or learned, or both, than to be really so; we not only receive nothing but a slight
Satis-

Satisfaction from that outward Glory, which costs us so much to acquire it? but also very often we cannot obtain it, it flies and escapes from us, because we seek it with too much Eagerness, it is refused us, because we ask for it.

ESTEEM and Praise are Presents, which Men think themselves obliged to bestow upon Knowledge and Wisdom; but they will not be obliged thereto by other Men, they are jealous of the Pleasure, which they have in doing that of themselves. Whenever these Presents, of which they are so jealous are required of them, and it appears, ever so little, that Men are solicitous to obtain them, they then think they have a Right to refuse them. When they give them, they do not pretend to pay a Debt, which they are under a Necessity to pay: They think that you receive them only from their good Taste, and Generosity. Therefore expect them only from thence, and you will certainly obtain them; seek not after them, and you shall find them, and the Possession of a real and solid Good will infallibly be accompany'd

ny'd with that Accessory. Let us only think of endeavouring to be approved by God and our Conscience, and being thereby happy as well as wise, we shall also obtain the Approbation of Men as a small Addition thereto.

To make the Ease and Repose of our Life depend upon the Fancy of other Men, rather than upon the Justice of our own Inclinations, and the Wisdom of our Choice, is to abase ourselves too much. To place the Fund of our Happiness any where but in the Approbation of our great Master is to presume that that immense Treasure will not be sufficient for us, and to do an Injury both to his Greatness and Goodness.

IN vulgar Souls, the Love of Glory supplies that of Virtue, and the Fear of Ignominy the Aversion which we ought to have for Vice. Society takes an Advantage of this Change; but the Fruits, which it receives therefrom, are never found, many Disorders accompany them every Moment. The immoderate Thirst of a false Glory has armed the Sons of one and the same Father against one another, and has covered

covered the Earth with Blood and Devastation. A War is no sooner finished but that Thirst takes away the Charms of Peace, which succeeds a War, by Parties and Factions, whereby the Inhabitants of one and the same Country plague and torment one another. From this same Principle there spring up amongst the Learned, Precipitation and the Errors, which follow it, Obstinacy, which holds them fast, and renders them incurable, erroneous Notions, ill-natured Interpretations, groundless Suspicions, injurious Reports, Slanders, Unpoliteness, and ungentle Manners, and Want of Forbearance in all Shapes, and under all Pretexts, proceeds at length to Persecution.

LET the Mistakes of the innumerable Croud of unhappy Persons be serviceable to render us wise, and engage us to make the Choice of a Way directly contrary to that which they follow. Let us be only attentive to render ourselves more perfect, and under the Eyes of the Sovereign Being, who sees us continually, let us endeavour to enrich our Souls with Knowledge, and our Minds with Virtue. By making ourselves,

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selves happy by Cares of this Nature,
 we shall work at the same Time for
 the Felicity of others, and we shall have
 the Satisfaction of promoting it, because
 the natural Effect both of our Instruc-
 tions and Example will be to lead them
 from their Darkness and Errors to
 Knowledge and solid Piety.

F I N I S.

